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DEMOSTHENIS

MIDIAS

WITH ENGLISH NOTES, &c.,

BY

ARTHUR HOLMES, M.A.

*Price 6s*

E. LUSHINGTON, CAMBRIDGE.



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# DEMOSTHENIS

## MIDIAS

WITH ENGLISH NOTES FOR THE USE OF SCHOOLS;

REPRINTED FROM BUTTMANN'S TEXT, AND COMPRISING  
EXTRACTS FROM HIS COMMENTARIES,

BY ARTHUR HOLMES, M.A.,

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CAMBRIDGE.

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## P R E F A C E.

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THIS short edition of the *Midias* is intended only for the use of higher forms in public schools, or of those members of the University who are not reading with a view to Classical honours: the requirements of more advanced students have been so thoroughly supplied by Buttman, Reiske, Schæfer, and the legion of Demosthenic editors, that it would be both superfluous and presumptuous on my part, to trespass on territory which they have completely and most duly appropriated. With this view I have endeavoured to put my notes in the simplest possible form, and descended to explanations, both on points of archæology and grammar, the minuteness of which may, I fear, be regarded as almost puerile: if, however, I shall have been successful in smoothing the path of a few beginners, it will be ample compensation to myself for any censure on this particular head.

The limited scope of my undertaking has also deterred me from entering at length on varieties of readings and manuscripts: such as materially affect the sense of any passage are noticed in the briefest terms. It is needless to say that Buttman's excellent edition has supplied me with large materials: I have included the substance of his *Excursions* and *Index*, to such an extent as I thought consistent, prefixing a brief analysis of his *Prolegomena*, which seemed to form the most suitable introduction. His more abstruse investigations were scarcely applicable to so elementary a work; but I found it necessary to make some additions of my own and some from other sources: Buttman, while on many points he consults the interest of *tirones* with most exemplary tenderness, is apt to pass in silence occasional difficulties, the solution of which is far from obvious to a novice. A very few corrections I have also ventured on: his new edition did not appear in time to help me.



I should mention, in justice to myself, that I do not intend *all* the passages marked with inverted commas, to be regarded as literal translations: they are, in many instances, only paraphrases, to convey the general meaning of the author, without including all the minor words and embellishments of the construction. My wish has been to supply a beginner with sufficient help to save him from recourse to an English Version, and yet to leave him sufficient difficulty for the requisite mental exercise which leads to real improvement.

I have constantly referred to Madvig's Greek Syntax, translated by Arnold, a work, which in company with Dr. Kennedy's admirable Greek Grammar, should be in the possession of every beginner who wishes to secure for himself a real foundation of Greek scholarship. I have otherwise precluded, as far as possible, the necessity for books of reference in reading this oration. I should have preferred even giving in full the quotations from Classical authors, instead of merely indicating the places: but as it would have increased the size of the volume more than was altogether desirable, a whole passage has only been quoted in a very few instances.

For such errata and corrigenda, as are already detected, and for those which have hitherto escaped observation, I must plead in excuse the insufficient period within which, (unconscious of my enterprise), I had undertaken to prepare this edition. To use Buttmann's own apology: *Ad postremum veniam a lectoribus peto operæ non prorsus consilio accommodatæ: temporibus, ut dixi, vexatus eram.* A space of barely three months, interrupted by constant and pressing employments, is hardly adequate for doing justice to a speech of Demosthenes, which is scarcely exceeded by any of his other speeches, for eloquence, power, and difficulty.

## INTRODUCTION.

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To estimate the perfection of Greek forensic speaking, we must remember what was the class of persons whom the advocate would have to address in court. The judicial power was vested in the lower orders; they would naturally fail to appreciate an exhibition of profound learning or technical subtlety; they would require persuading as well as convincing; and while the orator had need to make his case perspicuous to the simplest and most uneducated capacities, he had also to carry his auditors with him by the power and fervour of eloquence itself.

In the countries bordering on the Mediterranean, the lower classes have always possessed a greater share of intelligence and wit, than can fairly be attributed to the same grade of society in Northern Europe. Of this, the Athenians were a most brilliant example, as the history of their republic, from the time of Clisthenes to Pericles, sufficiently indicates. Their delight in art and literature advanced their civilization to the furthest limit of refinement; their innate reverence for the gods of their native land, endowed their actions with a deeply religious spirit; their patriotism gave strength to their laws and constitutions; their cosmopolitan temper forbade them, while consulting for their city's welfare, to neglect the interests of the rest of Greece. But the power of the democracy at length passed the limits of toleration; intestine discord rapidly ensued; and then the lust of wealth and empire, the

growth of luxury, the disparagement of integrity, the depravation of moral and intellectual virtues, hastened to undermine the structure of the state. In the time of Demosthenes religion had degenerated into mere sumptuous solemnities, spectacles and festivals; patriotism had sunk into barefaced plundering of allies and citizens. Those public burdens which it was formerly reckoned so high an honour to discharge, were now regarded by the wealthy as a serious pecuniary loss; or at best as a sop to fling in the voracious maw of the people, as a stepping stone to unrighteous power, to be still more unrighteously wielded. Still the recollection of their former glories and former virtues was alive in Athenian hearts, and we can easily observe how skilfully the orator endeavours to work upon this feeling, rousing them to the protection of their commonwealth and the safeguard of their old institutions. Doubtless it required no ordinary effort to produce this wholesome result: jurors of Athens who took their seats in court with no higher object than to feed the Treasury, and to feed themselves, would be more open to the persuasion of his adversary's bribes than to the conviction of the orator's eloquence.

The wealth and luxury of Midias, and the abuse he made of his social position, are alluded to by Diogenes Laertius, in his life of Diogenes the Cynic: *ἀλλὰ καὶ Μειδίου κονδυλίσαντος αὐτὸν* (Diogenes) *καὶ εἰπόντος, Τρισχίλιαί σοι κεῖνται ἐπὶ τῇ τραπέζῃ, τῇ ὑστεραία πυκτικούς λαβὼν ἱμάντας καὶ καταλόσας αὐτὸν ἔφη, Τρισχίλιαί σοι κεῖνται ἐπὶ τραπέζῃ.*

That Midias was a public and private enemy of Demosthenes, we may gather, from the regret Æschines expresses that the former was no longer in the land of the living. The insult actually inflicted on Demosthenes was this: at the great Dionysia he was fulfilling the office of choregus, in the presence of the numerous spectators who flocked thither from all parts of Greece: Midias, who had interfered with him in

the previous details of his duty, as far as he possibly could, then struck him in the open theatre, and bribed the judges of the Dramatic performance to refuse the prize to his chorus. This outrage Demosthenes wished to be punished with death, and accordingly brought a public charge against Midias, laying a "plaint" (*προβολή*) in the public assembly. Midias was there condemned as an offender against the sanctity of the festival, and the subsequent action was instituted in the court *Heliaæ*, according to the practice of Athenian law: it is to support that action the present speech is made: some time has elapsed since the laying of the plaint, the matter has grown stale, and the popular indignation on the subject has cooled: the orator's object is to revive it; to awaken their religious enthusiasm about the festival, that their anger may be keener against the sacrilegious transgressor. Indeed, unless they were reminded of this, they would naturally conclude that the ends of justice might be satisfied by a private suit against Midias for assault, without the necessity of a public trial.

The speech, therefore, opens with a vindication of the *προβολή*, the propriety of which proceeding, in the case against Midias the orator contends was unquestionable. He reminds the jury how religiously the authors of the law *περὶ προβολῆς* had observed the sacred solemnities, and how far worse outrage was involved in the proceedings of Midias, than in the specified legal instances of sacrilege. After relating the facts, but before confirming them by the depositions of his witnesses, he offers to detail many other stories of his adversary's brutality and insolence, which had been left unpunished by the cowardice or impotence of his several victims, and which the present was a good opportunity to redress. Then calling his witnesses (none of whom, excepting the goldsmith, are mentioned in our text, whence it may be inferred there is a large omission of matter) he intended to relate the rest of Midias' injuries towards himself personally:

as these details however would naturally lead the jury to suppose that the quarrel at the Dionysia was of a private character and between two old and personal enemies, and as Midias would doubtless take advantage of such an opening, the orator attempts to clear the perception of the court, and contends that, though the outrage was committed from private motives, it was nevertheless a public offence. He therefore reminds them, that the punishment of an offender was not designed to gratify his victim, but to preserve the laws under which punishment was inflicted: that in outraging a choregus, the state, whereof he was officer, was equally insulted. Furthermore, that an assault committed in anger was far more justifiable than one committed in cold-blooded arrogance; that Midias was guilty of the latter; and that such an exhibition of insolence was properly considered an offence against the state, as being subversive of society at large; whence actions for *ἴσχυς* were ordained to be of a public nature. To confirm this, he reads the stringent law, which mentions death as a suitable penalty for such offenders. The arrogance which does not shrink from sacrilege itself, must needs be of the most heinous order. That choirs and crowns are especially sacred objects, is attested by the oracles themselves; so that the idea of their being merely for human gratification is groundless, or at least untenable. Moreover, the slightest act of private violence, even against religious offenders, was suppressed in most men by religious motives: and with their forbearance the wanton insolence of Midias forms a glaring contrast. Having so explained that the present outrage arose from the arrogance and insolence of his assailant, he proceeds to urge that this is the general character of the man, and so introduces the beginning of the whole quarrel. Demosthenes had brought a private action against Midias, and one Strato, a man of no legal experience or shrewdness, was chosen arbiter: Strato gave it against Midias by default, but was guilty of some technical informality, and thereby, (at Midias' revengeful

instigations) became legally disfranchised. The unhappy Strato is brought into court, that the sight of his sorrows may harden the hearts of the jury, in case Midias throws himself on their compassion. From this the orator passes to the rest of what he has suffered, at the hands of this pertinacious enemy, who has tried to prevent this trial by ruining Demosthenes under various charges of murder, desertion, and otherwise, reckless even of implicating others in his fall: at this point the law against bribery is artfully inserted, that the jurors may remember to what penalties they lay themselves open, in case they listen to the voice of corruption: they are reminded that wealth is the strong bulwark on which the arrogance of the accused has relied throughout; and that the wealthy have far greater facilities for evading legal retribution than their poorer brethren aspire to. This latter point especially is dwelt on at great length and with much eloquence. Having thus completed the history of his own injuries, he proceeds at last to relate what other people have suffered in the same quarter, proving that not individuals only are concerned in many of the affairs, but corporate bodies and the general public likewise: he instances particular cases where Midias has done injury of this comprehensive kind, and insinuates more even than he specifies. Against such a villain it is impossible to make an adequate resistance, except the whole state combine and inflict on him the fullest penalty of the law. Thus far we have the vindication of the form of action employed, viz.: an impeachment for High Treason. It was now important to stimulate the jury to suitable severity. Personal or ancestral glory, they are reminded had never saved an insolent and outrageous offender. The brilliant reign and services of Alcibiades are contrasted with the low extraction, and hypocritical patriotism of Midias: he has been rewarded far too highly for all his contemptible undertakings, and has disgracefully abused all his official positions. After intimating that no punishment short of death or confiscation would be a fitting sentence, he quotes instances of

severe penalties inflicted for sacrilege: and that no inclination to clemency may be left to the jurors, he insists that such clemency is absolute injustice, and refutes all the arguments for the defence, by anticipation, maintaining his point that Midias is a real enemy to the people, however he may disguise the fact; that he is a worthless wretch, who would cause them all hereafter to repent of the mercy they had shewn him. What advocates and intercessors may appear for the accused, he stigmatizes as personal enemies to the prosecutor, or else as wealthy aristocrats who share in the same spirit of arrogance; by rejecting their bribes, the jury will be acting in their own interests no less than in the prosecutor's. After the public condemnation pronounced at the hearing of the plaint, during the sojourn of so many foreigners at Athens, an acquittal now would disgrace the court. Finally, the laws alone are the guarantees of safety, and the laws themselves can only be preserved by the condign punishment of offenders.

The general brilliancy of the speech, the knowledge of human nature it displays, the moving and persuasive eloquence that pervades it, the reader will himself discover. It has been argued that the speech was hastily written and left unpolished; though Demosthenes himself admits the contrary. (§ 52. a). There are doubtless sundry repetitions; but where an advocate requires both to convince and to persuade, such circumstance is to be quite expected. For example, allusion is twice made to the treatment of the lower classes by the wealthy few. (§ 50. c. and § 52. b.) Strato's case is twice introduced, first to prevent the jury from attending to the supplications of Midias (as before stated), secondly, to recall the actual details of Strato's ill-usage to their minds: as regards the simile of an *épavos* in reference to human life, the orator may have found it applicable to two different passages and written it down in both, intending to make up his mind hereafter at which of the two points he should insert it when actually delivering his oration. If we suspect the loss of some depositions after the gold-

smith's evidence, if the memoranda of Midias' misdemeanours do not verbally appear, we need only conclude that these documents by some accident were not preserved: it is no convincing argument of hasty writing on the orator's part.

Boeckh contends with great ingenuity that the speech, although never spoken, was composed before Demosthenes accepted the compromise from Midias and withdrew his action. He fixes the date as the 4th year of the 106th Olympiad, B.C. 358, though Taylor and Wolf maintain that there are allusions to events of later occurrence. Of this we shall see more in the course of the oration itself.

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## ERRATA.

- Page 21. Note, *τίμημα ἐπάγειν*, for *ἀτίμητος* read *τιμητός*.  
 „ 25. Line 15, for *χάρ*, read *γάρ*.  
 „ 40. Note, *φιλουσικῶν*, for 17. c. read § 17. e.  
 „ 41. „ *εἶδε*, for *σύχ*, read *οὐχ*,  
 „ 50. „ *φιλάνθρωπον*, for *φιλανθρωπενύμενος* read *φιλανθρωπενύ-  
 μενος*.  
 „ 52. „ *προωφείλετο*, for *μείζονα*, read *μείζονα*.  
 „ 55. Line 10, for *εἶλον*, read *εἶλον*.  
 „ 56. „ 4, for *απῆντα*, read *ἀπῆντα*.  
 „ 56. „ 5, for *κατεδιήτησεν* read *κατεδιήτησεν*.  
 „ 60. „ 7, for *πῆν* read *τῆν*.  
 „ 60. Note, *καὶ τὴν μὲν*, for *παρεσκέυ*, read *κατεσκεύ*.  
 „ 64. „ *δ μὴ δυνήσονται*, for *σύ*, read *οὐ*.  
 „ 73. „ *ἀν ὑποστὰς*, for *πολμήσας*, read *τολμήσας*.  
 „ 76. Line 6, 7, for *ακαθαρίας*, read *ἀκαθαρσίας*.  
 „ 77. „ 1, for *λέγειν*, read *λέγειν*.  
 „ 79. „ 12, for *καταστήσῃτε* read *καταστήσῃτε*.  
 „ 79. „ 14, for *ἐγκαλέσῃ*, read *ἐγκαλέσῃ*.  
 „ 85. Note, *ὡν ἐπελαμβ*, for *πενηκοστή*, read *πεντηκοστή*.  
 „ 88. „ *ἐπινεύοντων*, for *ἐνδεικόμενοι*, read *ἐνδεικνύμενοι*.  
 „ 88. „ *ὠφελῆσθαι*, for *δέυνος*, read *δεινός*.

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## CORRIGENDA ET ADDENDA.

- Page 7. Note, *καὶ κατηγ*. Instead of the words “whenever any one”, read  
 “now that a magistrate”: *i. e.* according to Meier, “now  
 that I have at last obtained a hearing”, implying that a  
 certain partiality had been exercised in favour of Midias,  
 which prevented the case from coming on at an earlier  
 period.  
 „ 14. „ *ἀπεδώκατε*. Between the words “to belong to” and “the  
 original” insert “the losing party, to wit (*καὶ*).”  
 „ 22. „ *φεύγοντος*. Instead of “to disparage”, read “in evading.”  
 „ 32. „ *τὴν γὰρ πόλιν*. Instead of “took to assaulting”, read  
 “ventured on acts of violence.”  
 „ 69. „ *διὰ τί*; Between *φεύγω* and *τόν* insert *προσκυνεῖν*.

## ΛΙΒΑΝΙΟΥ

### ΥΠΟΘΕΣΙΣ ΤΟΥ ΚΑΤΑ ΜΕΙΔΙΟΥ ΛΟΓΟΥ

#### ΠΕΡΙ ΤΟΥ ΚΟΝΔΥΛΟΥ.

Βορτήν ἦγον οἱ Ἀθηναῖοι Διονύσῳ, ἣν ἐκάλουν ἀπὸ τοῦ θεοῦ Διονύσια· ἐν δὲ ταύτῃ τραγικοὶ καὶ κωμικοὶ καὶ αὐλητῶν χοροὶ διηγωνίζοντο. καθίστασαν δὲ τοὺς χοροὺς αἱ φυλαὶ, δέκα τυγχάνουσαι· χορηγὸς δὲ ἦν ἐκάστης φυλῆς, ὃ τὰ ἀναλώματα παρέχων τὰ περὶ τὸν χορόν. ὁ τοίνυν Δημοσθένης τῆς ἑαυτοῦ φυλῆς, τῆς Πανδιονίδος, ἐθέλωντῆς ὑπέστη χορηγός. ἐχθρῷ δὲ κεχρημένος τῷ Μειδίᾳ, τῶν πλουσίων ἐνί, φησὶ μὲν καὶ ἄλλα παρὰ τὴν χορηγίαν αὐτοῦ πεπονθέναι κακῶς, τὸ δὲ τελευταῖον ἐπὶ τῆς ὀρχήστρας κονδύλους ἔλαβεν ἐναντίον πάντων τῶν θεατῶν. ἐπὶ τούτῳ κατηγορήσεν ἐν τῷ δήμῳ τοῦ Μειδίου, ὡς ἡσεβηκόςτος εἰς τὴν ἑορτὴν καὶ τὸν Διόνυσον. ἐκαλεῖτο δὲ ἡ τοιαύτη κατηγορία, προβολή. ὁ μὲν οὖν δῆμος κατέγνωκε τοῦ Μειδίου τὴν ἀσεβειαν. ἀγωνίζονται δὲ νῦν ἐν δικαστηρίῳ περὶ τῆς τοῦ δήμου καταχειροτονίας. ἔδει γάρ, καταγνόντος τοῦ δήμου, δικαστήριον κρίναι δεύτερον. ἔστιν οὖν ὁ ἀγὼν περὶ ὑποτιμήσεως· οὐ γὰρ περὶ τοῦ μηδὲν ἀδικεῖν ὁ Μειδίας ἀγωνίζεται, ἀλλὰ περὶ τοῦ τιμήματος, πότερον ὕβρεως ἢ ἀσεβείας ὀφείλει δίκην. ὀρικός οὖν ὁ λόγος τῇ στάσει, τοῦ μὲν Μειδίου λέγοντος, ὕβριν εἶναι τὸ πραχθὲν, ἐπειδὴ τετύπτηκεν ἄνδρα ἐλεύθερον· τοῦ δὲ Δημοσθένους, ἀσεβειαν, ἐπειδὴ χορηγὸς ὁ τετυπτημένος, καὶ ἐν Διονυσίοις, καὶ ἐν τῷ θεάτρῳ. διὰ γὰρ τούτων καὶ ἡσεβηκέναι τὸν Μειδίαν φησίν· ὡς εἶναι διπλοῦν ὄρον κατὰ σύλληψιν, ὅταν μὴ ἐκβάλλοντες τὸ ὑπὸ τῶν ἀντιδίκων εἰσαγόμενον ὄνομα, καὶ ἕτερον αὐτῷ προστιθῶμεν. ὥσπερ ἐνταῦθα ὁ Δημοσθένης, τοῦ Μειδίου λέγοντος ὕβρικέναι, οὐκ ἐκβάλλει μὲν οὐδὲ τὴν ὕβριν, προστίθῃσι δὲ αὐτῇ καὶ τὴν ἀσεβειαν.

#### ἈΛΛΗ ΥΠΟΘΕΣΙΣ.

Διάφοροι παρὰ Ἀθηναίους ἦγοντο ἑορταί, ἐν αἷς ἦν τὰ Παναθήναια, ἃ περ ἦν διπλᾶ, μικρά τε καὶ μεγάλα· καὶ τὰ μὲν μεγάλα κατὰ πενταετηρίδα ἐπετελεῖτο, τὰ δὲ μικρά κατὰ τριετηρίδα. ἐν μὲν οὖν τοῖς μεγάλοις γυμνάσιά τινα ἐγίνοντο, καὶ προϋβάλλετο ἀφ' ἐκάστης φυλῆς εἰς γυμνασίαρχος

- λαμβάνων χρήματα εἰς τὸ γυμνάζειν τοὺς ἐπιτελέσοντας τὴν ἐορτὴν, καὶ δίδουσι τὰς τούτων δαπάνας τοῖς τῆς αὐτοῦ φυλῆς. Ἦγετο δὲ παρ' αὐτοῖς 2 καὶ τὰ Διούσια, καὶ ταῦτα διπλά, μικρά τε καὶ μεγάλα· καὶ τὰ μὲν μικρά ἤγετο κατ' ἔτος, τὰ δὲ μεγάλα διὰ τριετηρίδος, ἐν τοῖς ληνοῖς, ἐν οἷς προϋβάλλετο χορηγὸς ἀφ' ἑκάστης φυλῆς πρὸς τὸ τρέφειν χοροὺς παίδων τε καὶ ἀνδρῶν. ἐλάμβανε δὲ εἰς τοῦτο χρήματα. ἐπιστάσης δὲ τῆς ἐορτῆς ἡγωνίζοντο πρὸς ἀλλήλους οἱ χορηγοὶ καὶ ἥριζον, ὕμνους εἰς τὸν Διόνυσον αἰδοντες. καὶ τῷ νικῶντι τρίπουν τὸ αἶθλον ἦν, ἐπεὶ τὸν αὐτὸν Ἥλιον καὶ Ἀπόλλωνα καὶ Διόνυσον φέοντο. παυομένης δὲ τῆς ἐορτῆς ἐν τῷ πρώτῳ 3 μηνὶ προϋβάλλοντο οἱ χορηγοὶ τῆς μελλούσης ἐορτῆς. Ἐν τοίνυν τῷ παρόντι καιρῷ προεβλήθησαν οἱ χορηγοὶ ἑκάστης φυλῆς. ἐσπίνετο δὲ ἡ Πανδιονίς, ἡ τοῦ Δημοσθένους φυλὴ, χορηγοῦ, καὶ ἡμέλεισε τὸ πρῶτον ἔτος, τὸ δευτέρον, τὸ τρίτον. ἔθου δὲ ἦν πρὸ μηνὸς τῆς ἐορτῆς τὸν ἄρχοντα συναγαγεῖν τοὺς χορηγοὺς ἑκάστης φυλῆς εἰς τὸ κληροῦσθαι περὶ τῶν αὐλητῶν. καὶ ἐλθόντων τῶν χορηγῶν ἑκάστης φυλῆς πλὴν τοῦ τῆς Πανδιονίδος, ἰδὼν ὁ Δημοσθένης τὴν αὐτοῦ φυλὴν ἀτιμαζομένην παρὰ πάντων τῷ μὴ κεκτῆσθαι χορηγόν, αὐτεπάγγελτον καὶ αὐτοχειροτόνητον αὐτὸν χορηγὸν τῇ 4 φυλῇ καθίστησι. Κάντειθεν ἐπηνεῖτο παρὰ πάντων· καὶ διὴ κληρουμένου αὐτοῦ περὶ τῶν αὐλητῶν συνέπραξεν αὐτῷ ἡ τύχη τῇ προθυμίᾳ· καὶ ἔλαχεν αὐτῷ ὁ κάλλιστος τῶν αὐλητῶν ὁ Τηλεφάνης. θέλων οὖν ὁ Δημοσθένης κοσμήσαι τὸν αὐτοῦ χορὸν πλεον τῶν ἄλλων, ἐποίησεν αὐτοὺς φορέσαι 5 χρυσοὺς στεφάνους. Μειδίας δὲ τῶν πολιτευομένων τις ὢν σφόδρα πλούσιος καὶ πολλὰ δυνάμενος. ἐχθρὸς τῷ Δημοσθένει γεγινὼς διὰ τὰς αἰτίας αἷς ἐρεῖ μετὰ μικρὸν ἐν τῷ λόγῳ, πολλάκις καὶ ἄλλα παρηνώχλει καὶ ἐπηρεάζει, καὶ δὴ καὶ, ὡς ὁ Δημοσθένης λέγει, ὅτι ὁμνούντων τῶν κριτῶν τῷ καλῶς ἄσαντι δοῦναι τὴν νίκην, νύττων αὐτοὺς ὁ Μειδίας ἔλεγε, πλὴν 6 Δημοσθένους. ὅθεν ὁ Δημοσθένης ἐβόα ἐλέγχων αὐτόν. καὶ τελευτῶν εἰς τοιαύτην ἦλθε μανίαν ὁ Μειδίας ὥστε ἐν τῷ θεάτρῳ κόνδυλον αὐτῷ παρασχεῖν καὶ τὴν ἱερὰν περιβρῆξαι ἐσθῆτα. καὶ ἰδὼν ὁ δῆμος ἐπεσύριττεν· ὁ παρὰ τοῖς παλαιοῖς ἐπὶ κακοῦ ἐλαμβάνετο. ἀπελθὼν δὲ ὁ Δημοσθένης ἐσκέψατο τὸν παρόντα λόγον, κατηγορῶν αὐτοῦ δημοσίων ἀδικημάτων. ἐν 7 ᾧ καὶ διαβάλλει τὸν Μειδίαν ὡς κλέψαντα ἀπὸ τῶν χρυσῶν στεφάνων παρὰ τοῦ χρυσοχόου.
- γ "Αγεῖ τοίνυν αὐτὸν ἐπὶ τὴν κρίσιν ὁ ρήτωρ, καταφορᾷ πλείστη καὶ τότε σφοδρᾷ προσρησάμενος. ἡ γὰρ τοῦ Μειδίου ποιότης καὶ ἡ τῶν πραγμάτων προπρέτεια τῇ καταδρομῇ συμμαχεῖ· ἡ δὲ στάσις ὀρική, ζητούντων 8 ἡμῶν ἴδιον ὄνομα τῷ ἐγκλήματι. ὁ μὲν γὰρ Μειδίας ἰδιωτικόν, ὁ δὲ ρήτωρ δημοσίον εἶναι κατασκευάζει. "Ὅρος γάρ ἐστιν, οὐ τὸ μὲν πέπρακται τὸ δὲ λείπει πρὸς τὸ τέλος τοῦ ὀνόματος τοῦ ἐπιτεθεσομένου τῷ πράγματι. ὡς ἐπὶ τοῦ τὸ κενοτάφιον ὀρύξαντος καὶ κρινομένου τυμβωρυχίας. ἐνταῦθα γὰρ

πέπρακται μὲν τὸ ὀρυξάει, λείπει δὲ τὸ τάφον ὀρύξαι. λέγει γὰρ ὁ φεύγων, ὠρυξα μὲν, οὐ τάφον δέ· οὐ γὰρ εὖρον νεκρόν. ὁ δὲ διώκων ἀντιφέρει, ὅτι τὸ διορύξαι κενοτάφιον τυμβωρυχίαν καλῶ. οὐ γὰρ αὐτὸς ᾔδειε ὅτι κενοτάφιόν ἐστιν· ἀλλ' ὡς τάφον ὀρύττων, ἐπεὶ κενοτάφιον εὖρηται, ἀξιοῖς μὴ δοῦναι δίκην; Οὕτω κἀνταῦθα πέπρακται μὲν τὸ τύψαι τὸν Δημοσθένην, 9 λείπει δὲ τὸ καλέσαι τὸν αὐτοχειροτόνητον, χορηγόν. ὁ γὰρ Δημοσθένης λέγει ὅτι χορηγὸν ἐτυψας, ὁ δὲ Μειδίας ὅτι χορηγὸν ἀπλῶς οὐκ ἐτυψα, αὐτοχειροτόνητος γὰρ ἦσθα, ἀλλ' ἰδιώτην· τοῦτο δὲ οὐκ ἔστι δημόσιον ἀδίκημα. Διπλοῦς δὲ ὁ ὕρος, εἰδούς τοῦ κατὰ σύλληψιν. κατὰ σύλληψιν δὲ 10 ἐστίν, ὅταν ὁ διώκων τὴν αὐτοῦ δικαιολογίαν καὶ τὴν τοῦ φεύγοντος εἰς ἓν συνάγῃ. ἔθα γὰρ οὐ τὸ μὲν ἐκβάλλει τις, τὸ δὲ δέχεται, ἀλλ' ἀμφοτέρω συγκροτεῖ καὶ συλλαμβάνει, τοῦθ' ὑπάγομεν τῷ εἶδει. φαίνεται οὖν ὁ ῥήτωρ ἐν πολλοῖς τοῦτο ποίων μέρεσι, καὶ φάσκων, ἅμα αὐτῷ καὶ τὴν πόλιν ὑβρίσθαι. Κεφάλαια δὲ τὰ τῇ τάξει προσήκοντά ἐστι τῷ λόγῳ· τὰ δὲ 11 προοίμια καταφορικά, ὑπερβολὴν ἔχοντα πολλήν, καὶ τῶν περιστατικῶν αὐξήσιν. τὸ γὰρ πρὸς ἅπαντας, καὶ οὐ πρὸς ἐμὲ μόνον, καὶ τὸ αἰεὶ, τὴν μελέτην τῆς ἀτοπίας, καὶ οὐ πρὸς ἅπαξ ἐκ τύχης ἡμαρτηκότα (αὐτὸν) δείκνυσιν. Κεφάλαια δὲ τοῦ λόγου ταῦτα, ὕρος, ἀνθορισμός, γνωμὴ νομοθέτου, 12 συλλογισμός, πηλικότης, πρὸς τι, καὶ μία τῶν ἀντιθετικῶν. μεθ' ἣν ἐμπίπτει τὸ μεταληπτικὸν καὶ ἀντιληπτικόν. Ἐνταῦθα διὰ τεσσάρων ὅρων 13 ὁ ῥήτωρ ἐμπλέκει τὴν κατηγορίαν, δεικνύων ὅτι δημοσίᾳ Μειδίας ἠδίκησεν. ἔστι δὲ ὁ πρῶτος ὕρος οὗτος, ὅτι οἱ ἐν ἐορτῇ ἀδικοῦντες δημόσιον ἀδίκημα ποιοῦσι· δεύτερος ὕρος, καὶ μάλιστα οἱ χορηγὸν ἀδικοῦντες. τρίτος ὕρος, ὅτι πᾶσα ὕβρις δημοσίῳ ἐστίν ἀδίκημα. παραλογίζεται δὲ ἐνταῦθα ἐκ τῆς ὁμω-  
 νυμίας τῆς ὕβρεως. λέγεται γὰρ ὕβρις ἡ δι' αἰσχρουργίας, καὶ ἡ διὰ λόγων, καὶ ἡ διὰ πληγῶν. δημοσίῳ δὲ ἀδίκημα ἡγοῦντο τὴν αἰσχρουργίαν. τῇ οὖν ὁμωνυμίᾳ παρελογίστατο. τέταρτος ὕρος, ὅτι ὁ πάντας αἰεὶ ὑβρίζων δημοσίᾳ ἀδικεῖ. εἰ γὰρ τὸ δημοσίῳ ἐκ πάντων συνίσταται, ἅρα δημοσίῳ τὰδίκημα. Τίθῃσι δὲ σπερματικῶς ἐν τῷ προοίμῳ τοὺς τέτταρας ὅρους. ἐκ τούτων 14 εἰσὶν ἐν τοῖς ἀγῶσι τρεῖς. τὸν δὲ τεταρτον ὅρον τίθῃσιν ἐν τῇ παρεκβάσει· καὶ δικαίως. λέγων γὰρ ὅτι ὁ πάντας ὑβρίζων δημοσίᾳ ἀδικεῖ, παρεξέρχεται λέγων τὸν πρότερον αὐτοῦ βίον. Ἐχει δὲ ὁ παρὼν λόγος δύο προοίμια, τὸ 15 πρῶτον ἐκ διαβολῆς εἰλημμένον τοῦ ἐναντίου, καὶ ἐκ συστάσεως τοῦ οικείου προσώπου, καὶ ἐκ προσοχῆς. ἔστι δὲ ἡ πρότασις διμερής. καὶ τὸ μὲν πρῶτον μέρος ἀκατάσκευον· τὸ δὲ δεύτερον καὶ αὐτὸ διμερὲς καὶ κατασκευάζει τούτων ἑκάτερα· εἴτα ἐπιφέρει τὸ συμπέρασμα, ἐν ᾧ ἐστὶν ἡ προσοχή. Ὁρος κατὰ σύλληψιν. λέγεται δὲ οὕτως ὅταν τοῦ φεύγοντος 16 ἀντονομάζοντος, ὁ διώκων καὶ τούτῳ κἀκείνῳ ὑπεύθυνον αὐτὸν εἶναι λέγῃ τῷ ὀνόματι. ὥστε διπλοῦς ἐστίν, ἐπεὶ δύο περιέχει ἐγκλήματα. παράδειγμα, ὁ στρατηγὸς ὁ βιασάμενος τὴν παρακατατεθεῖσαν κόρην ὑπὸ τοῦ πρεσβε-

τοῦ, καὶ δημοσίων ἀδικημάτων κρινόμενος, καὶ ἀποκρινόμενος μὴ δημοσίᾳ  
ἡδικηκέναι, ἀλλὰ βιάσασθαι, ὃ δὲ πρεσβευτῆς ἀμφοτέροισι αὐτὸν φάσκων  
ὑπεύθυνον εἶναι. Τὸ προοίμιον ἀπὸ τοῦ ἀντιδίκου. ὃ δὲ λόγος δι' ἐνὸς εἵδους  
17 προάγεται τοῦ δικανικοῦ, τούτου γὰρ καὶ τὸ τέλος δίκαιον, καὶ ἡ κατα-  
σκευὴ διὰ τοῦ δικαίου.

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# ΔΗΜΟΣΘΕΝΟΥΣ

## Ο ΚΑΤΑ ΜΕΙΔΙΟΥ ΛΟΓΟΣ

### ΠΕΡΙ ΚΟΝΑΤΛΟΥ.

Pag.

Rsk.

514 Τὴν μὲν ἀσέλγειαν, ὧ ἄνδρες δικασταί, καὶ τὴν ὕβριν, ἥ 1. α.  
πρὸς ἅπαντας ἀεὶ χρήται Μειδίας, οὐδένα οὐθ' ὑμῶν, οὔτε  
τῶν ἄλλων πολιτῶν ἀγνοεῖν οἶμαι. ἐγὼ δ', ὅπερ ἂν καὶ  
ὑμῶν ἕκαστος ὑβρισθεὶς προεῖλετο πράξαι, τοῦτο καὶ  
αὐτὸς ἐποίησα, καὶ προὔβαλόμεν ἄδικεῖν τουτονὶ περὶ

1. α. τὴν μὲν ἀσέλγειαν. "The brutality and the violence, gentlemen of the jury, which Midias always exhibits towards everybody, I imagine that no one, either of yourselves or the rest of the citizens, is unacquainted with. But I myself took that course which every one of you, had he been insulted, would have determined on taking, and I laid my plaint that the defendant was guilty of offence against the Festival, as I had not only been beaten by him at the Dionysia, but also suffered much other outrageous treatment throughout the whole of my Choregia."

προεῖλετο ἂν. "Would have determined;" the ordinary use of ἂν in a conditional apodosis with Aor. Indic. ὑβρισθεὶς supplies the protasis = εἰ ὑβρίσθη.

καὶ ὑμῶν....καὶ αὐτὸς. The first καὶ is superfluous and cannot be preserved in translation, though the redundancy is elegant in the original. The subsequent καὶ before προὔβ. takes the place of an explanatory γάρ.

προὔβαλόμεν. A Probolē ("plaint") was a preliminary step to a public impeachment. It could be laid against a citizen for neglect of magisterial duty, for sycophancy, for violation of order at a festival, or generally for any shew of ill-feeling towards public ordinances. The charge was first made by the prosecutor to the Prytanes, then reported by the Prytanes to an Ecclesia in the Theatre of Dionysus. Plaintiff and defendant having been heard, the votes of the people were taken by show of hands, καταχειροτονεῖν being to vote in favour of the prosecution, ἀποχειροτονεῖν to vote against it. If the former prevailed, the case was carried into the court Heliaea.

- τὴν ἐορτὴν, οὐ μόνον πληγὰς ὑπ' αὐτοῦ λαβὼν τοῖς Διονυσίοις, ἀλλὰ καὶ ἄλλα πολλὰ καὶ βίαια παθὼν
- b. παρὰ πᾶσαν τὴν χορηγίαν. ἐπειδὴ δὲ, καλῶς καὶ τὰ δίκαια ποιῶν, ὁ δῆμος ἅπας οὕτως ὠργίσθη καὶ παρωξυνθῆ, καὶ σφόδρα ἐσπούδασεν ἐφ' οἷς ἡδικομένῳ μοι συνήδει, ὥστε, πάντα ποιούντος τούτου καὶ τινων ἄλλων 515 ὑπὲρ αὐτοῦ, οὐκ ἐπέισθη, οὐδ' ἀπέβλεψεν εἰς τὰς οὐσίας τὰς τούτων, οὐδὲ τὰς ὑποσχέσεις, ἀλλὰ μὲν
- c. γνώμῃ κατεχειροτόνησεν αὐτοῦ· πολλοὶ μοι προσιώντες, ὧ ἄνδρες δικασταί, καὶ τῶν ἐν τῷ δικαστηρίῳ νῦν ὄντων ὑμῶν, καὶ τῶν ἄλλων πολιτῶν, ἤξιουν καὶ παρε-

ὑπ' αὐτοῦ. As *πλήγ.* λαμβ. is equivalent to *πλήττεσθαι* the preposition *ὑπὸ* after λαμβάνειν is substituted for the more natural *παρά*. So in the speech against Apatur. 896. *πληγῶν ὧν ἔλαβεν ὑπὸ τούτου*.

*Διονυσίοις*. The Great Dionysia (according to Buttmann) are here intended. There were four Attic Dionysia: (1) *κατ' ἀγροῦς*, or *μικρά*, in the month Poseideon (December); (2) *λήναια*, in Gamelion (January); (3) *Ἀνθεστήρια*, in Anthesterion (February); (4) *ἐν ἀστεί*, or *μεγάλα*, in Elaphebolion (March). The general features of all the four were a public festival, religious solemnities, and scenic performances.

*παρά*, "throughout," used of duration of time. So *παρὰ πάντα τὸν βίον* § 50. b. § 27. d. The actions spoken of are "parallel" in point of time to the whole period: whence the propriety of using this preposition.

*χορηγίαν*. Those dramatic authors whom the Archon selected, out of a number of applicants, to compete in the games, had each to be supplied with a chorus at the expense of a private citizen. Every tribe appointed its own nominee to fulfil this office, and he received the name of Choregus. His duty was to engage men and boys capable of taking part in the performance, to maintain them while in training, and secure the services of a *χοροδιδάσκαλος* to instruct them: generally to bear the principal expense of bringing the Drama on the stage. The office was one of the five regular public burdens (*ἐγκύκλιοι λειτουργίαι*) imposed on the wealthier citizens, the other four being *γυμνασιαρχία*, *ἐστίασις*, *λαμπαδαρχία*, and *ἀρχιθεωρία*. See Kennedy's *Demosthenes*, on Burdensome Offices.

b. "But when the whole of the commons," (assembled at that time in the Ecclesia,) "with great propriety and justice, were so indignant and exasperated, and took up in such serious earnest (*ἐσπούδασεν*) a case where they felt I was injured, that, in spite of every effort made by the defendant and others on his behalf, they (*δῆμος*) were not influenced, and paid no regard to the wealth, or even the promises" (i. e. bribes proffered) "of these individuals, but unanimously voted against him (Midias); (c.) then" (the apodosis begins at this point) "many both of you who are now present in the court, and of the other citizens, demanded and besought me to follow up

κελεύοντο ἐπεξελθεῖν, καὶ παραδοῦναι τοῦτον εἰς ὑμᾶς· ὡς μὲν ἐμοὶ δοκεῖ δι' ἀμφοτέρα, ὧ ἄνδρες Ἀθηναῖοι, νῆ τοὺς θεοὺς, καὶ δεινὰ πεπονθέναι νομίζοντες ἐμὲ, καὶ δίκην ἅμα βουλόμενοι λαβεῖν, ὧν ἐπὶ τῶν ἄλλων ἐτεθέαντο θρασὺν ὄντα καὶ βδελυρὸν, καὶ οὐδὲ καθεκτὸν ἔτι. Οὕτω δὲ τούτων ἐχόντων, ὅσα μὲν οὖν παρ' 2. a. ἐμοῦ προσῆκε φυλαχθῆναι, πάντα δικαίως ὑμῖν τετήρηται, καὶ κατηγορήσων, ἐπειδὴ τις εἰσάγει, πάρειμι, ὡς ὁρᾶτε, πολλὰ μὲν, ὧ ἄνδρες Ἀθηναῖοι, χρήματ' ἐξόν μοι λαβεῖν, ὥστε μὴ κατηγορεῖν, οὐ λαβὼν, πολλὰς δὲ

(the prosecution) and deliver him into your hands." *ἐπι* is constructed with *σπουδάζειν* = to be zealous *about*: *οἷς*, by the common figure of attraction, for *τούτοις* *ᾧ*, which *ᾧ* would be taken as an accus. of respect after *ἡδίκημένω*. By *ὑμᾶς* is meant the court Helias, for whose judgment he was to deliver up Midias. See § 1. a. note on *προῦβαλόμεν*.

δι' ἀμφοτέρα. "For both reasons, first (*καὶ*) because they thought I had been shamefully used, secondly (*καὶ*) because they wished, at the same time, to exact retribution for the other instances, in which they had seen the defendant to be audacious and outrageous, and past all further (*ἔτι*) controul." *ὧν* depends on *δίκην*, and stands by attraction for *τούτων ἐν οἷς*.

2. a. ὅσα μὲν οὖν. This *μὲν* answers to [*ᾧ*] δὲ [*ἐν ὑμῖν*] at the beginning of *δ. μὲν οὖν* in the Drama generally has the force of "nay rather," "nay more;" and the two particles must then be taken in close connection: Eurip. *Hipp.* 1009 is a good instance; and in prose the same force sometimes obtains, as Plato *Gorg.* 406. But usually in prose both *μὲν* and *οὖν* have their separate and ordinary meaning, as here. "Now, as this is the case, whatever precautions it was my duty to take *you will find* (*ὑμῖν*) have been all duly observed." *ὑμῖν* is that ethic dative of the pronoun, so common in Greek, and so difficult to render adequately: Madvig's *Gr. Synt.* § 38. f. *τηρεῖν* in Dem. has often the same sense as *φυλάττειν*. *De Coron.* 317. *φυλάττειν καὶ τηρεῖν ὅπως μὴ κ. τ. λ.*

καὶ κατηγ. "And I am present to make my accusation, as you see, whenever any one introduces the suit." The presiding magistrate, in this case the Archon, was said to 'introduce the case into court,' because it could only be opened by his sanction. Athena does this in the *Eumen.* of Aesch. 582.

πολλὰ μὲν. For simplicity's sake, it is better to paraphrase this rather than translate it literally: "And although, gentlemen of Athens, I might have received a large sum of money on condition of not accusing (Midias), I did not accept it; and I withstood many entreaties, and many (proffered) favours, aye and threats to boot." *ἐξόν, quum liceret*, an accus. absolute, so frequent with the neuter participle: thus *δέον, προσήκον*, &c. Madv. § 182. *ὥστε* is here in the rather rare sense "on condition of:" so in *Philipp.* II. 68, *ἐξόν ἄρχειν Ἑλλήνων ὥστε ὑπακούειν βασιλεῖ.*



- b. δεήσεις καὶ χάριτας, καὶ νῆ Δί' ἀπειλὰς ὑπομείνας. ἃ δ' ἐν ὑμῖν μετὰ ταῦτά ἐστιν ὑπόλοιπα, ὅσῳ γὰρ πλείουσιν οὗτος ἠνώχληκε καὶ παρήγγελεν· ἐώρων γὰρ αὐτὸν ἄρτι πρὸ τῶν δικαστηρίων οἷα ἐποίει· τοσούτῳ μᾶλλον ἐλπίζω
- c. τὸ δίκαιον ἔξειν. οὐ γὰρ ἂν καταγνοίην ὑμῶν οὐδενός, οὐθ' ὥς, περὶ ὧν πρὸς ἐμὲ ἐσπουδάσατε αὐτοὶ πρότερον, τούτων ἀμελήσετε, οὐθ' ὥς, ἵνα Μειδίας ἀδεῶς τὸ λοιπὸν ὑβρίξῃ, ψηφιεῖται τις ὑμῶν, ὁμωμοκῶς, ἄλλο τι πλὴν ὃ
3. a. τι ἂν ἡγήται δίκαιον. Εἰ μὲν οὖν, ὧ ἄνδρες Ἀθηναῖοι, παρανόμων, ἢ παραπρεσβείας, ἢ τινος ἄλλης τοιαύτης αἰτίας ἤμελλον αὐτοῦ κατηγορεῖν, οὐδὲν ἂν ὑμῶν ἡξίου

b. ἃ δ' ἐν ὑμῖν. The second member of the sentence now begins: his meaning is, I have played my just part; as for what remains to be done by you, I expect you will convict Midias: "But as to what rests in your hands [to accomplish, ἐν ὑμῖν] after these [efforts on my part, ταῦτα], the more jurors he has solicited and canvassed, [i. e. in order to procure his acquittal] (for I saw him just now in front of the law courts, what he was after), the greater my hopes of obtaining justice." γὰρ after ὅσῳ cannot be preserved in translation, being purely a Greek idiom: a superfluous ὅτι is often thus inserted, as in Demosth. *Epitaph.* 1396, ὃ δὲ ἅπασι γεγένηται φανερόν, ὅτι ἢ Ἑλλάς διεσώζετο = "but, as is manifest to all men, Greece was saved." The same ὅτι is very common after ὃ δὲ πάντων δεινότατον, or ὃ δὲ μέγιστον τεκμήριον. In this passage some of the best editions omit γὰρ, and so simplify the construction: Spalding's conjecture, to omit μετὰ and place a full stop at ὑπόλοιπα, is hardly tenable.

ἐνοχλεῖν is quite the technical word for troubling the jurors with solicitations and bribes, in order to escape a sentence, and παραγγέλλειν is coupled with it likewise in Dem. *Proæm.* 1461, l. 3, in the same sense as here: this is a reason for preferring παρήγγελε, to περιήγγελε, the various reading. παρήγγελε, another various reading, is not desirable, as it would require us to couple by καὶ an Aorist and a Perfect. Of the venal and partial nature of Athenian jurors we shall see hereafter.

c. καταγνοίην. "I could not think it of you." So καταγνωσθεὶς πρήσειν, Herod. vi. 2. Cf. Plat. *Meno.* 76, c., &c.

ἵνα. Bitterly ironical: "or that any one of you, on oath, will vote contrary to whatever he deems to be just, in order forsooth that Midias for the future may commit outrage without fear." This would be the result of their acquitting him; Demosthenes ironically suggests, it would be their *object*.

3. a. παρανόμων. An action against a citizen for proposing a law contrary to some existing law of the state. See Wolf's *Prol. ad Lept.* p. 130 sq. *De Coronâ*, p. 243. παραπρεσβ. "misconduct of embassy," *De F. L. passim*.

ἡξίου. As this word occurs so frequently it may be well to trace its meaning. The first sense is, "to think right," so in § 14. d. 24. b.: hence it

516 δέισθαι, νομίζων τῷ μὲν κατηγορῶν περὶ τῶν τοιούτων προσήκειν ἐξελέγχειν μόνον, τῷ δὲ φεύγουσι καὶ παραιτεῖσθαι. ἐπειδὴ δὲ τοὺς τε κριτὰς διαφθείραντος τούτου <sup>b.</sup> τότε, καὶ διὰ τοῦτο τῆς φυλῆς ἀδίκως ἀφαιρεθείσης τὸν τρίποδα, καὶ αὐτὸς πληγὰς εἰληφὼς καὶ ὑβρισμένος, οἷα οὐκ οἶδ' εἴ τις ἄλλος πώποτε χορηγὸς ὑβρίσθη, ἣν ὑπὲρ τούτων ἀγανακτήσας καὶ συνοργισθεὶς καταχειροτονίαν ὁ δῆμος ἐποιήσατο, ταύτην εἰσέρχομαι, οὐκ ὀκνήσω καὶ δέισθαι. εἰ γὰρ οἷόν τε τοῦτ' εἰπεῖν, ἐγὼ νῦν φεύγω, <sup>c.</sup> εἴπερ ὑβρισθέντα μηδεμιᾶς τυχεῖν δίκης ἐστὶ τις συμφορά.

comes to signify (2) "to demand" or "claim," as in § 1. c., often with a notion of doing so arrogantly, as in § 33. c., or authoritatively, as in § 47. b.; (3) "to aspire," i. e. think oneself worthy; so in § 44. e. "to consent," thinking an action worthy; so § 18. f.: lastly, as here, "to condescend."

δεῖσθαι. That *δέσις* was an important part of litigation we shall see at § 22. b.; but it was generally the privilege of the defendant, the prosecutor's duty being merely to convict (*ἐξελέγχειν*). Demosthenes, however, takes the liberty of supplicating in his capacity of prosecutor, his argument for so doing being given in c.

b. *ἐπειδὴ*. "But since the defendant corrupted the umpires on that occasion, (see the 2nd Hypothesis, 5.), since my tribe thereby was unjustly defrauded of the tripod, since I myself have been so beaten and insulted as I know not whether any other Choregus ever was before, whereas (*ἐπειδὴ* at the beginning) I say, I am following up that sentence which the people pronounced in wrath and sympathetic indignation for all these outrages), under these circumstances I will not shrink from actual supplication." A long participial sentence like this is almost impossible to reduce to English, even by paraphrase: I have tried to indicate, that *ἐπειδὴ* must be taken with *εἰσέρχομαι*, from *τοὺς τε κριτὰς* to *ὑβρίσθη* being parenthetic and *ἣν καταχειρ.* κ. τ. λ. the object of *εἰσερχ.* A tripod was given as a prize to that Choregus whose chorus gave most satisfaction to the audience: as his gaining it reflected honour on his φυλή, so the φυλή here is said to suffer from the deprivation. *εἰληφ.* κ. *ὑβρισ.*, perfect participles, indicate the injuries are still pressing upon Demosthenes, as being unatoned: the Aorists merely relate the details of the injury, instantaneous actions.

c. *εἰ γὰρ*. There was a doubt whether this action could be brought as a *public* action: he is therefore very anxious to prove, that Midias has outraged the State in the person of the *individual*; hence it is the orator claims to be allowed the privilege of entreating the court: his argument is; "I am in as bad a position as if I were a defendant (*φεύγω*) expecting to be sentenced. Midias is depriving me of my just right to obtain satisfaction for this outrage; I have thus met with a *συμφορά*, and am virtually in a position that justifies me in supplicating." *συμφορά* in its technical sense is a euphemism for *ἀτιμία*, as we see § 26, or for any other painful subjection to the penalties of the law.

- δέομαι οὖν ὑμῶν ἀπάντων, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἱκετεύω, πρῶτον μὲν εὐνοϊκῶς ἀκοῦσαι μου λέγοντος· ἔπειτ', ἐὰν ἐπιδείξω Μειδίαν τουτονὶ μὴ μόνον εἰς ἐμέ, ἀλλὰ καὶ εἰς ὑμᾶς, καὶ εἰς τοὺς νόμους, καὶ εἰς τοὺς ἄλλους ἅπαντας ὑβρικότα, βοηθῆσαι καὶ ἐμοὶ καὶ ὑμῖν d. αὐτοῖς. καὶ γὰρ οὕτω πως ἔχει, ὦ ἄνδρες Ἀθηναῖοι, ὑβρισμαὶ μὲν ἐγὼ, καὶ προπεπηλάκισται τὸ σῶμα τοῦμόν τότε, ἀγωνιεῖται δὲ καὶ κριθήσεται τὸ πρᾶγμα νυνὶ, πότερον ἐξεῖναι δεῖ τὰ τοιαῦτα ποιεῖν, καὶ εἰς τὸν e. τυχόνθ' ὑμῶν ἀδεῶς ὑβρίζειν, ἢ μή. εἴ τις οὖν ὑμῶν ἄρα καὶ τὸν ἐμπροσθεν χρόνον τῶν ἰδίων τινὸς ἕνεκα γίγνεσθαι τὸν ἀγῶνα τόνδε ὑπελάμβανεν, ἐνθυμηθεὶς νῦν, ὅτι δημοσίᾳ συμφέρει, μηδενὶ μηδὲν ἐξεῖναι τοιοῦτο ποιεῖν, ὥς ὑπὲρ κοινοῦ τοῦ πράγματος ὄντος, καὶ προσέχων ἀκουσάτω, καὶ τὰ φαινόμενα αὐτῷ δικαιότερ' εἶναι, ταῦτα ψηφισάσθω. ἀναγνώσεται δὲ πρῶτον μὲν ὑμῖν τὸν νόμον, καθ' ὃν εἰσιν αἱ προβολαί. μετὰ δὲ ταῦτα, καὶ περὶ τῶν ἄλλων πειράσομαι διδάσκειν ὑμᾶς· λέγε τὸν νόμον.
- f. ΝΟΜΟΣ. Τοὺς πρυτάνεις ποιεῖν ἐκκλησίαν ἐν 517

d. τοῦμόν. When I was insulted it was merely a *personal* affair, no doubt; but now the verdict of this trial will supply a precedent, whether any bully is to do this with impunity or not; and so it is no longer a *personal* affair, but concerns everybody who could become his victim, i. e. the general *public*. ὁ τυχόν in its very common sense of "any ordinary person," "any one whom he meets."

e. ἄρα qualifies εἴ, "if haply:" there is, therefore, no redundancy in οὖν being added.

χρόνον. Acc. of duration.

μηδενὶ implies "prohibition of licence" (ἐξεῖναι); οὐδενὶ, would imply only "absence of licence."

κοινόν. "Considering the case to be one of public import:" κοιν. is markedly predicate, as the position of τοῦ indicates.

προσέχων. Sc. τὸν νοῦν, a very common ellipse.

ἀναγνώσεται. The clerk of the court (γραμματεὺς) had the duty of reading any cited law aloud, for the benefit of the jurors.

f. ΝΟΜΟΣ. "The Prytanes to hold an assembly in [the temple] of Dionysus, the day after the Pandia, and there first to debate on ceremonial questions, secondly to bring before the people such complaints as have not been

Διονύσου τῇ ὑστεραίᾳ τῶν Πανδίων. ἐν δὲ ταύτῃ χρηματίζων πρῶτον μὲν περὶ ἱερῶν· ἔπειτα τὰς προβολὰς παραδιδότωσαν τὰς γεγενημένας ἕνεκα τῆς πομπῆς ἣ τῶν ἀγώνων τῶν ἐν τοῖς Διουνσίοις, ὅσαι ἂν μὴ ἐκτετισμέναι ᾖσιν.

‘Ο μὲν νόμος οὗτός ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, καθ’ 4. a. ὃν αἱ προβολαὶ γίνονται, λέγων, ὥσπερ ἠκούσατε, ποιεῖν τὴν ἐκκλησίαν ἐν Διονύσου μετὰ τὰ Πάνδια. ἐν δὲ ταύτῃ ἐπειδὴν χρηματίσωσιν οἱ πρόεδροι περὶ ὧν διώκῃκεν ὁ ἄρχων, χρηματίζειν κελεύει καὶ περὶ ὧν ἂν τις ἡδίκηκώς ῃ περὶ τὴν ἐορτὴν ἢ παρανενομηκώς· καλῶς, ὦ ἄνδρες Ἀθηναῖοι, καὶ συμφερόντως ἔχων ὁ

already compromised.” Πρυτανεῖς. ‘The Senate of 500 was divided into 10 sections of 50 each, the members of which were called Πρυτάνεις, and were all of the same tribe; they acted as presidents both of the council (βουλὴ) and of the assemblies (ἐκκλησία) during 35 or 36 days, as the case might be, so as to complete the lunar year of 354 days. To obviate the difficulty of having too many in office at once, every 50 was subdivided into five bodies of 10 each; its prytany being portioned out into five periods of seven days each; so that only 10 senators presided for a week over the rest, and were thence called Πρόεδροι.’ Smith, p. 210. Aristoph. *Acharn.* contains, in its opening scene, an Ecclesia with all the regular formalities.

τοὺς Π. Laws and decrees generally thus begin with an accus. and infin.; ἔδοξε τῷ δήμῳ, or ὁ δεῖνα εἶπεν, or the like, being expressed or understood. The Pandia was a festival, probably to Zeus, (though this is much disputed,) held on the 14th day of Elaphebolion.

παραδιδόν. implies transferring the case from their own private bench to the Ecclesia; see *προυβαλόμην*, § 1. a.

ἐκτετισμ. It was lawful to accept a sum of money (assessed by the Archon) from the defendant, in place of carrying out that action of which a Proboule had been the first step. Demosthenes is said to have done so himself in this present case, so that the speech was never actually spoken.

4. a. διώκῃκε refers only to the Archon’s management of the *festival*: the Archon Eponymus presided at the great Dionysius, the Archon Basileus at the Lenææ.

χρηματίζειν. A general term for “transacting business,” but particularly applicable to the debates in the Senate. Aristoph. *Theorn.* 377. Aristot. *Rhet.* I. 4. 4.

ἔχων. “And indeed the law is very right and beneficial.” ἔχων is in close connection with κελεύει: on this peculiarly Greek use of the participle see Madvig, § 176, c.

- b. νόμος, ὥς τὸ πρᾶγμα αὐτὸ μαρτυρεῖ. ὅπου γὰρ, ἐπόντος τοῦ φόβου τούτου, φαίνονται τινες οὐδὲν ἦττον ὑβρισταί, τί χρὴ τοὺς τοιούτους προσδοκᾶν ἂν ποιεῖν, εἰ μηδεὶς ἐπὶ ἁγῶνι μηδὲ κίνδυνος; Βούλομαι τοίνυν ὑμῖν καὶ τὸν ἐξῆς ἀναγνῶναι νόμον τούτῳ. καὶ γὰρ ἐκ τούτου φανερά πᾶσιν ὑμῖν ἢ τε τῶν ἄλλων ἀπάντων ὑμῶν εὐλάβεια γενήσεται, καὶ τὸ τούτου θράσος. λέγε τὸν νόμον.
- c. ΝΟΜΟΣ. Εὐήγορος εἶπεν, ὅταν ἡ πομπὴ ἢ τῷ Διονύσῳ ἐν Πειραιεῖ, καὶ οἱ κωμῳδοὶ καὶ οἱ τραγῳδοί, καὶ ἡ ἐπὶ Ἀθηναίῳ πομπή, καὶ οἱ τραγῳδοὶ καὶ οἱ κωμῳδοί, καὶ τοῖς ἐν ἄστει Διονυσίοις ἡ πομπή, καὶ οἱ παῖδες καὶ ὁ κῶμος καὶ οἱ κωμῳδοὶ καὶ οἱ τραγῳδοί, καὶ τῶν Θαργηλίων τῇ πομπῇ καὶ τῷ ἁγῶνι, μήτι ἐξεῖναι μήτε

b. *ἐπόντος*. "Even with this penalty involved, some persons are found to be none the less outrageous."

*ἂν* is of course to be taken with *ποιεῖν*, being the oblique mode of expressing ὅτι ποιεῖν *ἂν*.

*τὸν ἐξῆς*. "The law next in order to this." *τούτῳ* is a more desirable reading than the common *τουτονί*, in Spalding's opinion. The sense would of course be the same in either case.

*ἀπάντων ὑμῶν*. *Vous autres*. Same expression at § 17. a. It is questionable, however, whether *ἀπάντων* is to be retained here, as many of the best texts omit it.

c. *Πειραιεῖ*. Probably allusion is made to the Dionysia κατ' ἀγροῦς. We know from Aristoph. *Acharn.* 263 sq. that this festival was held in the δῆμοι, and that the Piræus was a deme of the tribe Hippothoontis.

*ἡ πομπὴ καὶ οἱ κῶμοι*. It is curious to find inanimate and animate objects thus combined: he means, however, "when the procession comes off, and the comedians, and all that sort of thing."

*Ἀθηναίῳ*. The Lenæum was a large enclosure at Athens, containing a temple to Dionysus, as patron god of the wine-press (ληνός); there the dramatic contests took place, previous to the building of the theatre. Aristoph. *Acharn.* 504.

*τῶν Θαργηλίων*. A festival to Apollo and Artemis, which gave its name to an Athenian month. This is Wolf's correction for ὁ Θαργηλίων or -ώνος, the original reading.

*μήτι* is Buttmann's correction for *μήτε*, and supplies an object to *ἐνεχουράσαι*, by which the construction is much improved. "That it be not lawful to seize anything in execution, or for one party to exact payment from another party, even from defaulters, during those days."

518 ἐνεχυράσαι, μήτε λαμβάνειν ἕτερον ἑτέρου, μηδὲ τῶν ὑπερημέρων, ἐν ταύταις ταῖς ἡμέραις. ἐὰν δέ τις τούτων τι παρά- d. βαίῃ, ὑπόδικος ἔστω τῷ παθόντι, καὶ προβολαὶ αὐτοῦ ἔστωσαν ἐν τῇ ἐκκλησίᾳ τῇ ἐν Διονύσου, ὡς ἀδικούντος, καθὰ περὶ τῶν ἄλλων τῶν ἀδικούντων γέγραπται.

Ἐνθυμείσθε, ὦ ἄνδρες δικασταί, ὅτι ἐν τῷ προτέρῳ 5. a. νόμῳ κατὰ τῶν περὶ τὴν ἑορτὴν ἀδικούντων οὕσης τῆς προβολῆς ἐν τούτῳ καὶ κατὰ τῶν τοὺς ὑπερημέρους εἰσπραττόντων, ἡ καὶ ἄλλ' ὅτιοῦν τινος λαμβανόντων ἢ βιαζομένων, ἐποιήσατε τὰς προβολὰς. οὐ γὰρ ὅπως τὸ b. σῶμα ὑβρίζεσθαι τινος ἐν ταύταις ταῖς ἡμέραις, ἢ τὴν παρασκευὴν, ἣν ἂν ἐκ τῶν ἰδίων πορίσαιο τις εἰς λειτουργίαν, φέσθε χρῆναι, ἀλλὰ καὶ τὰ δίκη καὶ ψήφῳ τῶν ἐλόντων γυγνόμενα, τῶν ἐαλωκότων καὶ κεκτημένων

*ἐνεχυράσαι.* To take possession of his furniture, or some other tangible security. The midd. voice is used in the same sense, Aristoph. *Nub.* 241.

*ὑπερημέρων* = those whose bills or fines were overdue, the day of payment having arrived and gone.

d. *ὑπόδικος.* "Let him be actionable by the aggrieved party, and let complaints against him, as a transgressor, be allowed." αὐτοῦ depends on *προβολαί*: some editions needlessly insert *κατὰ*; but cf. Xen. *H. Gr.* i. (at the end), οἵτινες τὸν δῆμον ἐξηπάτησαν *προβολὰς* αὐτῶν εἶναι.

*ἀδικούντων*, i. e. at the time of the festival, and in violation of its sanctity. Only these special offenders are alluded to.

5. a. οὕσης, i. e. "being sanctioned."

*εἰσπραττόντων.* "Against those who exact payment from defaulters, or take anything else whatever from anybody, or do any violence whatever, you granted the right of plaint." Genitives, like *τινος* here, in the sense *from*, are discussed by Madv. § 60.

b. οὐ γὰρ ὅπως. "Not only....not" the second and unexpressed negative to be taken with *φέσθε χρῆναι*. Similar omissions of the negative are found in sentences whose first member contains *οὐχ ὅτι*, *οὐχ ὅπως*, and the like, and whose second member contains *ἀλλ' οὐδέ*. Madv. § 212. A later copyist has inserted *μή* after *ὅπως*, but this is radically wrong, as the negative, if inserted at all, would be *οὐ*.

τὸ σῶμα. "Not only did you deem it wrong (οὐ χρῆναι) that anyone's person should be outraged, or the decoration [injured], whatever a man might prepare from his private resources for the office." As it is impossible to talk of a *παρασκευὴ ὑβριζομένη*, we must supply some other word from the idea contained in *ὑβρίζεσθαι*.

ἣν ἂν. An instance of the optat. following the relative with *ἂν*. This is entirely due to the historic tense, *φέσθε*, preceding, Madvig. § 130. a., as *ὅς* *ἂν* in the sense "whoever" generally exacts a subjunctive.

- ἐξ ἀρχῆς, τὴν γοῦν ἑορτὴν, ἀπεδώκατε εἶναι. ὑμεῖς μὲν  
 c. τοῖνυν, ὧ ἄνδρες Ἀθηναῖοι, πάντες εἰς τοσοῦτον ἀφίχθε  
 φιλανθρωπίας καὶ εὐσεβείας, ὥστε καὶ τῶν πρότερον  
 γεγενημένων ἀδικημάτων τὸ λαμβάνειν δίκην ἐπέσχετε  
 ταύτας τὰς ἡμέρας· Μειδίας δ' ἐν αὐταῖς ταύταις ταῖς  
 ἡμέραις ἄξια τοῦ δοῦναι τὴν ἐσχάτην δίκην ποιῶν δειχ-  
 d. θήσεται. βούλομαι δὲ καθ' ἕκαστον ἀπ' ἀρχῆς ὧν πέπουθα  
 ἐπιδείξας, καὶ περὶ τῶν πληγῶν εἰπεῖν, ἃς τὸ τελευταῖον  
 προσενέτεινέ μοι. ἐν γὰρ οὐδὲν ἐστὶν ἐφ' ᾧ τῶν πεπραγ-  
 6. a. μένων οὐ δίκαιος ὧν ἀπολωλέναι φανήσεται. Ἐπειδὴ  
 γὰρ, οὐ καθεστηκότος χορηγοῦ τῇ Πανδιονίδι φυλῇ τρί-  
 του ἔτος τουτὶ, παρούσης δὲ τῆς ἐκκλησίας, ἐν ᾗ τὸν  
 ἄρχοντα ἐπικληροῦν ὁ νόμος τοῖς χοροῖς τοὺς αὐλητὰς 519

ἀπεδώκατε. "But even what by law and verdict is become the property of the successful litigants, you allowed, during the festival at all events, to belong to the original possessors and proprietors." ἐξ ἀρχῆς does not imply just possession; merely, anterior to the decision of the suit.

d. ἀποδείξας. "After detailing each of my sufferings from the beginning."

καθ' ἕκαστον. This expression (like καθ' ἓνα, κατ' ὀλίγον, κ. τ. λ.) originally adverbial = "severally," was afterwards constructed as a noun = "each several," and in other passages, as well as this, has a genitive depending on it. Cf. Thuc. II. 64, ἀντεσχομεν πρὸς τε σύμπαντας καὶ καθ' ἑκάστους. Plat. Alcib. I. 22, ὁ μὲν ἀθρόους πείθει, ὁ δὲ καθ' ἓνα. Herod. II. 98, ἀπορβαίνουσι κατ' ὀλίγους τῶν κέγχρων.

ἐν οὐδὲν. So ἐν οὐδοτιοῦν, p. 404, p. 643. The force of the negative οὐδὲ is reflected back. "Not a single one."

6. a. Ἐπειδὴ, as in a previous long sentence, had better be taken in close connection with παρελθὼν κ. τ. λ. to which clause it peculiarly belongs. "For there having been no Choregus to the tribe P. (see note on χορηγία § 1. a.) now three years (*tres abhinc annos*), and the ecclesia being convened, at which the law requires the Archon to allot the flute instructors to the choirs, after words and abuse had arisen, the Archon accusing the Stewards of the tribe, and the Stewards the Archon, when I came forward and undertook the office of Choregus as a volunteer, and at the casting of the lots won first choice of flute instructor, . . ." here the long protasis ends: the circumstances are detailed in the 2nd Hypothesis q. v. ἐπικληροῦν: there being several αὐληταί, the Archon would have to settle by lot, in what order each Choregus was to choose the flute instructor for his own chorus. The orator's drawing first choice was of course a great piece of luck, and a reward for his patriotism. κληρουμένων is probably middle voice, and agrees with τῶν χορηγῶν, understood; in Æsch. Theb. 55, the same voice, κληρουμένους, is used for "casting lots."

κελεύει, λόγων καὶ λαιδορίας γυγνομένης, καὶ κατηγο-  
 ρούντος τοῦ μὲν ἄρχοντος τῶν ἐπιμελητῶν τῆς φυλῆς,  
 τῶν δ' ἐπιμελητῶν τοῦ ἄρχοντος, παρελθὼν ὑπεσχόμεν  
 ἐγὼ χορηγήσειν ἐθελουτῆς, καὶ κληρουμένων πρῶτος  
 αἰρεῖσθαι τὸν αὐλητὴν ἔλαχον· ὑμεῖς μὲν, ὦ ἄνδρες β.  
 Ἀθηναῖοι, πάντες ἀμφότερα ὡς οἶόντε μάλιστ' ἀπε-  
 δέξασθε, τὴν τ' ἐπαγγελίαν τὴν ἐμὴν καὶ τὸ συμβὰν  
 ἀπὸ τῆς τύχης· καὶ θόρυβον καὶ κρότον τοιοῦτον, ὡς  
 ἂν ἐπαινοῦντές τε καὶ συνησθέντες, ἐποιήσατε· Μειδίας  
 δ' οὕτωσιν ὁ μόνος τῶν πάντων, ὡς ἔοικεν, ἡχθέσθη, καὶ  
 παρηκολούθησε παρ' ὅλην τὴν λειτουργίαν ἐπηρεάζων  
 μοι συνεχῶς καὶ μικρὰ καὶ μεῖζω. "Ὅσα μὲν οὖν, ἡ τοὺς 7. a.  
 χορευτὰς ἐναντιούμενος ἡμῖν ἀφεθῆναι τῆς στρατείας,  
 ἠνώχλησεν, ἡ προβαλλόμενος καὶ κελεύων ἑαυτὸν εἰς τὰ  
 Διονύσια χειροτονεῖν ἐπιμελητὴν, ἡ τὰλλα πάντα ὅσα  
 τοιαῦτα, ἐάσω. οὐ γὰρ ἄγνοῶ τοῦθ', ὅτι τῷ μὲν ἐπηρεα-  
 ζομένῳ τότε ἐμοὶ καὶ ὑβριζομένῳ τὴν αὐτὴν ὀργὴν ἕκαστον

b. "You, for your part, all of you greeted both matters with the greatest possible enthusiasm, both my offer and the result of the chance" (i. e. my luck in the drawing) "and you made such a clapping and uproar, as you naturally would" (here *ποιήσατε* is supplied) "make when pleased and sympathetic in joy; but Midias, on his part alone was annoyed." With *ὡς οἶον τε μάλιστα* we need only supply *ἦν*, to make a complete sentence: but see Madvig, § 96. Of *ὡς ἂν*. Buttman says *Hæc formula hypothetica respicit id quod fieri soleat*. Cf. Xen. Cyr. 1, 3, 8, *ἐπείρεσθαι προπετῶς ὡς ἂν παῖς μηδέπω ὑποπτήσων*, i. e. "as a boy naturally would," supplying *ἐπείροτο* after *ἂν*.

7. a. *στρατείας*. Alii *χορείας*: but Ulpian's note is in favour of the former; "Choreutæ were exempted from military service during the Dionysia." This Midias tried to prevent in the case of Demosthenes' chorus.

*ἐναντιούμενος* "trying to prevent:" so Plato *Apol.* 19. δ μοι ἐναντιοῦται τὰ πολιτικά πράττειν. According to the usual construction of *verba prohibendi* (Madvig § 210), some editors insert *μὴ* before *ἀφεθῆναι*; but this reading is only found in the margin of *Ed. Paris*.

*προβαλλόμενος*, "putting himself forward, and bidding them elect him as steward for the Dionysia."

*οὐ γὰρ ἄγνοῶ*. "For I am quite aware, that, although to myself, vilified and insulted as I then was, each of these outrages caused the same indignation as any other of the most violent (outrages would have done); yet



- τούτων, ἤνπερ ἄλλ' ὅτιοῦν τῶν δεινοτάτων, παρίστη·  
 ὑμῖν δὲ τοῖς ἄλλοις, τοῖς ἔξω τοῦ πράγματος οὖσιν, οὐκ  
 b. ἂν ἴσως ἄξια ταῦτα καθ' αὐτὰ ἀγῶνος φανείη. ἀλλ'  
 ἂ πάντες ἂν ὁμοίως ἀκούσαντες ἀγανακτήσαιτε, ταῦτ'  
 ἐρῶ. ἔστι δὲ ὑπερβολὴ τῶν μετὰ ταῦτα, ἃ μέλλω λέγειν·  
 καὶ οὐδ' ἂν ἐπεχείρησα ἔγωγε κατηγορεῖν αὐτοῦ νῦν, εἰ  
 c. μὴ καὶ τότε ἐν τῷ δήμῳ παραχρήμα ἐξήλεξα. τὴν γὰρ  
 ἐσθῆτα τὴν ἱερὰν· ἱερὰν γὰρ ἔγωγε νομίζω πᾶσαν, ὅσῃν ἂν  
 τις ἔνεκα τῆς ἑορτῆς παρασκευάσῃται, τέως ἂν χρησθῇ·  
 καὶ τοὺς στεφάνους τοὺς χρυσοὺς, οἷς ἐποιησάμην  
 ἐγὼ κόσμον τῷ χορῷ, ἐπεβούλευσεν, ὃ ἄνδρες Ἀθηναῖοι, 520  
 διαφθεῖραί μου, νύκτωρ ἔλθων ἐπὶ τὴν οἰκίαν τὴν τοῦ  
 d. χρυσοχόου. καὶ διέφθειρεν· οὐ μέντοι πάντας γε· οὐ γὰρ  
 ἡδυνήθη. καίτοι τοιοῦτον οὐδεὶς πώποτε οὐδένα φησὶν  
 ἀκηκόειναι τολμήσαντα οὐδὲ ποιήσαντα ἐν τῇ πόλει. οὐκ  
 ἀπέχρησε δὲ αὐτῷ τοῦτο, ἀλλὰ καὶ τὸν διδάσκαλον,  
 e. ὃ ἄνδρες Ἀθηναῖοι, διέφθειρέ μου τοῦ χοροῦ. καὶ εἰ μὴ  
 Τηλεφάνης, ὁ αὐλητῆς, ἀνδρῶν βέλτιστος περὶ ἐμὲ τότε

to you others, who were out of the affair, the matters perhaps would not in themselves appear worth a lawsuit." *μέν* in this sentence has the force of *quantiis, de* or *tamen*. *οὐκ ἀγνοῶ* refers to the words *ὑμῖν* to *φανείη*.

b. *τῶν μετὰ* depends on *ὑπερβολή*. "There is an extravagance in his subsequent proceedings which I am about to relate."

*νῦν* in the *Heliea*, *τότε* in the *Ecclesia*, when the *Probole* was brought in.

c. *ἱερὰν*. To justify this epithet he has to stretch a point: "for all raiment, whatever it be that a man has provided for a festival, I deem sacred until it has been worn." *τέως* the Ionic form of *ἔως*, is much disputed whenever it occurs in an Attic author with this sense "until." Buttmann, however, is strongly in favour of retaining it. He quotes *De Fals. Leg.* 446, 3. *Ol.* 2, p. 24, 3. and others, but all with various reading, *ἔως*. *μου*, genitivus possessionis, belonging to *χορῶ*; we should rather expect *μοι*, *dativus commodi* or *incommodi*. But cf. § 20, c. 25, d.

*διέφθειρεν*: tense imperfect, as was *Midias'* mischief.

*πάντας γε*. We can often render *γε*, by emphasising the word it follows in speaking, or italicising it in translation: "not *all*."

d. *ἀπέχρησε*. "But this did not satisfy him."

ἐγένετο, καὶ τὸ πρᾶγμα αἰσθόμενος τὸν ἄνθρωπον ἀπελάσας αὐτὸς συγκροτεῖν καὶ διδάσκειν ᾤετο δεῖν τὸν χορὸν, οὐδ' ἂν ἡγωνισάμεθα, ὦ ἄνδρες Ἀθηναῖοι· ἀλλ' ἀδίδακτος ἂν εἰσῆλθεν ὁ χορὸς, καὶ πράγματα αἰσχιστα ἂν ἐπάθομεν. καὶ οὐδ' ἐνταῦθ' ἔστη τῆς ὕβρεως, ἀλλὰ f. τοσοῦτον αὐτῷ περιῆν, ὥστε τὸν ἐστεφανωμένον ἄρχοντα διέφθειρε· τοὺς χορηγούς συνῆγεν ἐπ' ἐμέ· βοῶν, ἀπειλῶν, ὁμνύουσι παρεστηκῶς τοῖς κριταῖς, τὰ παρασκήνια φράττων, προσηλῶν, ιδιώτης ὢν τὰ δημόσια, κακὰ καὶ πράγματα ἀμύθητά μοι παρέχων διετέλεσε. Καὶ τούτων, 8. a. ὅσα γε ἐν τῷ δήμῳ γέγονεν, ἡ πρὸς τοῖς κριταῖς ἐν τῷ θεάτρῳ, ὑμεῖς ἐστέ μοι μάρτυρες πάντες, ὦ ἄνδρες δικασταί. καίτοι τῶν λόγων τούτους χρὴ δικαιότατους ἡγεῖσθαι, οὐδ' ἂν οἱ καθήμενοι τῷ λέγοντι μαρτυρῶσιν

e. ἄνθρωπον, i. e. the flute-instructor whom Midias had bribed to teach Demosthenes' chorus inadequately. Telephanes sent him off, and did the training himself, so that the orator fairly calls him "the best of men towards me."

συγκροτεῖν: literally "to weld together"; hence = to discipline for concerted action. Xen. *Hell.* 6, 2, 12.

ἀγωνίζεσθαι here implies, "to compete in a creditable manner."

f. "And he did not stay even at this point of outrage; but indulged in such an extravagance thereof, that he tried to corrupt the Archon with his crown on; to form a conspiracy of the Choregi against me; standing by the umpires when they took their oath (§ 19. a), blocking and nailing up the side-entrances of the stage, he, a private individual and these public property, he continued to cause me mischief and trouble ineffable." *ἐστεφανωμ*, i. e. *magistratum in functione*; the crown was his symbol of office: § 10, f. g. His object in nailing up the side scenes was, that Demosthenes' chorus might be obliged to come on the stage by the front entrance, and that the consequent delay might throw ridicule on their Choregus. See Donaldson's *Theat. Gr.* p. 151, sq. The whole theatre being public property, the side scenes would come under the same denomination.

8. a. δικασταί. The dikasts were taken from the general body of the citizens, who would probably have been all spectators of the Dionysia, (ἐν θεάτρῳ), and many of them present at the public assembly, or ecclesia (ἐν τῷ δήμῳ), at which the allotting of the choirs to their several Choregi took place, § 6. a. He argues therefore that as they saw all their transactions themselves, they can bear him witness that he speaks the truth.

οἱ καθήμενοι. "The Bench:" so in Latin *sedere* = to be engaged in judicial function.

- b. ἀληθείς εἶναι. προδιαφθείρας τοίνυν τοὺς κριτὰς τῷ ἀγῶνι τῶν ἀνδρῶν, δύο ταῦτα ὥσπερ κεφάλαια ἐφ' ἅπασιν τοῖς ἑαυτῷ νενεανευμένοις ἐπέθηκεν. ἐμοῦ μὲν ὕβρισε τὸ σῶμα, τῇ φυλῇ δὲ, κρατούσῃ τὸν ἀγῶνα,
- c. αἰτιώτατος τοῦ μὴ νικῆσαι κατέστη. τὰ μὲν οὖν εἰς 521 ἐμὲ καὶ τοὺς φυλέτας ἡσεληγημένα, καὶ περὶ τὴν ἐορτὴν ἀδικήματα τούτῳ πεπραγμένα, ἐφ' οἷς αὐτὸν προὔβα-λόμην, ταῦτ' ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, καὶ πολλὰ ἕτερα· ὧν ὅσα ἂν οἷός τε ᾖ, διέξειμι πρὸς ὑμᾶς αὐτίκα δὴ
- d. μάλα. ἔχω δὲ λέγειν καὶ πονηρίας ἐτέρας αὐτοῦ παμπληθεῖς, καὶ ὕβρεις εἰς πολλοὺς ὑμῶν καὶ τολμήματα τοῦ μιαινοῦ τούτου πολλὰ καὶ δεινά. ἐφ' οἷς τῶν πεπονθότων οἱ μὲν, ὦ ἄνδρες δικασταί, καταδείσαντες τούτον, καὶ τὸ τούτου θράσος, καὶ τοὺς περὶ αὐτὸν ἐταίρους, καὶ πλοῦτον, καὶ τὰλλα δὴ ὅσα πρόσεστι τούτῳ, ἡσυχίαν ἔσχον· οἱ δ' ἐπιχειρήσαντες δίκην λαμβάνειν, οὐκ ἡδυνήθησαν· εἰς δ' οἱ καὶ διελύσαντο, ἴσως λυσιτελεῖν αὐτοῖς

b. ἀνδρῶν. "Umpires for the contest [of the chorus] of men," as opposed to the chorus of boys, § 4.c. These umpires were chosen by lot after the performance was finished: it is to them Aristophanes so often appeals, *Nubes* 1115, *Aves* 445, &c. ἀγῶνι is only a dativus commodi.

κεφάλαια. "He added these two coping-stones, as it were, to all his previous wanton exploits; he insulted my person, and was the prime cause of my tribe not winning, though it had the best of the contest." § 3.b. So licentious was the general character of young men at Athens, that *vevavias* and its derivatives passed into terms of censure. Aristot. *Nic. Eth.* Lib. I. cap. 3, 5—7.

d. ἔχω δὲ λέγειν. This promise of detailing various instances of Midias' violence the orator (according to Buttman) does not fulfil. From which the latter infers that a great deal of matter has been omitted after the evidence of the goldsmith, § 8. g.

πεπονθότων. He divides the victims into three classes: (1) those who were afraid to prosecute Midias; (2) those who did so, but failed to get a verdict; (3) those who compromised their injuries for money.

πρόσεστι. "His other peculiarities." For ἔσχον others read ἤγον, from the margin of a *Cod. Paris.*, but not so well: the former would imply they kept quiet once for all, the latter, only temporary reticence.

λυσιτελεῖν. "Deeming it was to their interest to do so," as they would probably get no damages secured to them by law, even if they tried.

ἡγούμενοι. τὴν μὲν οὖν ὑπὲρ αὐτῶν δίκην ἔχουσιν οἱ γε ε. πεισθέντες· τῆς δ' ὑπὲρ τῶν νόμων, οὗς παραβὰς οὗτος κάκείνους ἡδίκηκε τότε, καὶ νῦν ἐμὲ, καὶ πάντας τοὺς ἄλλους, ὑμεῖς ἐστε κληρονόμοι. πάντων οὖν ἀθρόων ἐν τμήμα ποιήσασθε, ὅ, τι ἂν δίκαιον ἡγήσθε. ἐξελέγξω ζ. δὲ, πρῶτον μὲν, ὅσα αὐτὸς ὑβρίσθην, ἔπειθ' ὅσα ὑμεῖς· μετὰ ταῦτα δὲ καὶ τὸν ἄλλον, ὃ ἄνδρες Ἀθηναῖοι, βίον αὐτοῦ πάντα ἐξετάσω, καὶ δείξω πολλῶν θανάτων, οὐχ ἑνὸς, ὄντα ἄξιον. λέγε μοι τὴν τοῦ χρυσοχοῦ πρώτην λαβὼν μαρτυρίαν.

ΜΑΡΤΥΡΙΑ. Παμμένης Παμμένους ἔπερχος ἔχων g. χρυσοχοεῖον ἐν τῇ ἀγορᾷ, ἐν ᾗ καταγίγνομαι καὶ ἐγράζο-  
 522 μαι τὴν χρυσοχοϊκὴν τέχνην. ἐκδόντος δέ μοι Δημοσθένους, ᾧ μαρτυρῶ, στέφανον χρυσοῦν ὥστε κατασκευάσαι, καὶ ἱμάτιον διάχρυσον ποιῆσαι, ὅπως πομπεύσαι ἐν αὐτοῖς τὴν τοῦ Διονύσου πομπήν, καὶ ἐμοῦ συντελέσαντος αὐτὰ, καὶ ἔχοντος παρ' ἐμαυτῷ ἔτοιμα, εἰσπηδήσας πρὸς με νύκτωρ Μειδίας ὁ κρινόμενος ὑπὸ Δημοσθένους, ἔχων μεθ' ἑαυτοῦ καὶ ἄλλους, ἐπεχείρησε διαφθεῖρειν τὸν στέφανον, καὶ τὸ ἱμάτιον, καὶ τινὰ μὲν αὐτῶν ἐλυμήνατο, οὐ μέντοι πάντα γε ἐδυνήθη, διὰ τὸ ἐπιφανέντα με κωλύσαι.

ε. τὴν μὲν οὖν. "Now the satisfaction due to themselves, the individuals so persuaded (to compromise) have received; but of the satisfaction due to the laws in transgression whereof he injured them....you are the executors" (lit. "the heirs").

τμήμα. *Vid.* § 9. c.

g. ἔπερχος is obviously corrupt, and the various reading ἔπαρχος is equally deficient in meaning: we should expect to find, in place of it, some name indicating the Deme to which Pammenes belonged, under which theory *Περγασεύς* (Reiske) and *Ερχιεύς* (Buttmann) have been suggested.

καταγίγνομαι. "I reside," a rare word until the Post-Classical authors.

ἐκδόντος. "Having commissioned me to make," the construction would be equally complete without ὥστε. *Vid.* Heind. *Protag.* § 71.

κρινόμενος. "Cited for trial:" in the same sense often throughout the speech, § 24. c, 56. e. &c. *De Coron.* p. 230, l. 7. The word would probably apply to public impeachments only.

9. a. Πολλὰ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ περὶ ὧν τοὺς ἄλλους ἡδίκηκεν, ἔχω λέγειν, ὥσπερ εἶπον ἐν ἀρχῇ τοῦ λόγου, καὶ συνείλοχα ὑβρεῖς αὐτοῦ καὶ πονηρίας τοσαύτας, ὅσας ἀκούσεσθε αὐτίκα δὴ μάλα. ἦν δ' ἡ
- b. συλλογὴ ῥαδία· αὐτοὶ γὰρ οἱ πεπονθότες προσήεσάν μοι· βούλομαι δὲ πρὸς τούτων εἰπεῖν, οἷς ἐπιχειρήσειν αὐτὸν ἀκήκοα ἐξαπατᾶν ὑμᾶς· τοὺς γὰρ ὑπὲρ τούτων λόγους, ἐμοὶ μὲν ἀναγκαιοτάτους προειπεῖν ἡγοῦμαι, ὑμῖν δὲ χρησιμωτάτους ἀκοῦσαι. διὰ τί; ὅτι τοῦ δικαίαν καὶ εὖορκον θέσθαι τὴν ψήφον, ὃ κωλύσας ἐξαπατηθῆναι ὑμᾶς λόγος οὗτος αἴτιος ἔσται. πολὺ δὴ μαλίστα πάντων τούτῳ τῷ λόγῳ προσέχειν ὑμᾶς δεῖ, καὶ μνημονεύσαι τούτου καὶ πρὸς ἕκαστον ἀπαντᾶν, ὅταν οὗτος λέγῃ.
- c. ἔστι δὲ πρῶτον μὲν ἐκείνο οὐκ ἄδελος ἐρῶν, ἐξ ὧν ἰδίᾳ πρὸς τινὰς αὐτὸς διεξιὼν ἀπηγγέλλετό μοι, ὥς, εἴπερ ἀληθῶς ἐπεπόνθειν ταῦτα ἃ λέγω, δίκας ἰδίας μοι

9. a. συλλογὴ. "The compilation was easy: for the victims themselves came to me," (and told me the details, *i. e.*)

b. ὑπερ τοῦτ. "On these points." We might rather expect *περὶ*, but *ὑπερ* in this sense is a favourite usage of the orator, § 34. a. 11. g. 12. b.

ὅτι τοῦ δικ. "Because the argument, which prevents your being deceived, will cause you to give your vote with justice and conscientiousness." They gave their verdict by ballot, having a white ball for acquittal and a black for condemnation. Aristoph. *Vesp.* 99, 751, &c.

πολὺ δὴ. "Most carefully of all must you attend to this, and bear it in mind, and meet each argument of the defendant when he is addressing you." *i. e.* when you are listening to Midias' defence, apply what I am now going to tell you, to refute his argument. Spalding suggests ὅ τι ἂν for ὅταν, which is very plausible.

c. "First of all, from what he was described to me as privately discussing with certain persons, it is clear he will say this: that if I had really suffered what I profess, it was my duty to bring private actions against him; viz. for the destruction of the raiment, &c., and all his insults towards my chorus, an action for damage; for the assault I complain of on my person, an action for assault: but that it was not right for me" [repeating *προσῆκεν*] "to put him on his trial publicly and propose (corresponding) penalty on his person or purse." For *λαγχ. δίκην. vid.* § 23. c.

δίκαι ἰδίας. Injuries admit of a threefold division:

(1) Where an individual suffers,

(2) Where the State suffers,

(3) Where the State suffers in the person of the individual, because he is a State officer, or the like.

προσήκεν αὐτῷ λαχεῖν· τῶν μὲν ἱματίων καὶ τῶν χρυσῶν στεφάνων τῆς διαφθορᾶς, καὶ τῆς περὶ τὸν χορὸν πάσης ἐπηρείας, βλάβης· ὧν δ' εἰς τὸ σῶμα ὑβρίσθαι 523 φημί, ὕβρεως· οὐ μὰ Δί' οὐχὶ δημοσίᾳ κρίνειν αὐτὸν, καὶ τίμημα ἐπάγειν, ὅ, τι χρὴ παθεῖν, ἢ ἀποτίσαι. ἐγὼ δ. δὲ ἐν μὲν ἐκείνῳ εὖ οἶδα. καὶ ὑμᾶς δὲ εἰδέναι χρὴ, ὅτι εἰ μὴ προὔβαλόμην αὐτὸν, ἀλλ' ἐδικαζόμεν, οὐναντιος ἦκεν ἂν εὐθύς μοι λόγος, ὥς, εἴπερ ἦν τι τούτων ἀληθές, προβάλλεσθαι με ἔδει, καὶ παρ' αὐτὰ τὰδικήματα τὴν τιμωρίαν ποιεῖσθαι· ὃ τε γὰρ χορὸς ἦν τῆς πόλεως,

The action for (1) would of course be private, for (2) and (3) the prosecution would be public. Now *δίκη* being a general term for all varieties of action, would include "public" prosecutions, but its *special* meaning would be a "private" suit. *γραφή*, on the contrary, could only mean a "public" action. Therefore, reverting to our former division, (1) would be strictly *δίκη ἰδία*. (2) *γραφὴ δημοσία*, (3) *γραφὴ ἰδία*. In this passage, however, *δαίκα ἰδία* has not its strict sense, but includes (2) as well as (1): otherwise he would not say *δίκη ὕβρεως*, for *ὕβρις* implies an assault on a public officer, assault on a private individual being only *αἰτία*. Lastly, *δημοσίᾳ κρίνειν* is the same as *γραφὴν δημοσίαν γράφεσθαι*, i. e. to make out the injury as high treason, which comes under category (2). Demosthenes did not want Midias to be tried for *βλάβη*, or *αἰτία*, or *ὕβρις*, all of which come under category (3), but for actual high treason, the question of private injury being omitted. [Buttmann.]

*τίμημα ἐπάγειν*. "To propose a penalty." In cases where the laws gave no specific direction (*ἀγὼν ἀτίμητος*) the judges had to settle what damages were due to the individual prosecutor, or what to the State. The plaintiff would have the opportunity of proposing the said penalty, and urging severity or lenience on the Bench; and the defendant would be allowed to address them in mitigation of damages. Whether the action brought against Midias were public or private, Demosthenes would have to pursue the same course about the *τίμημα*, with this exception only, that for high treason a severer penalty might fairly be demanded than for a common assault; Midias, therefore, deprecates the bitterness of his opponent, not in proposing a *τίμημα* at all, (which Demosthenes could not avoid doing in any case,) but in proposing that *τίμημα* whose intensity would be aggravated by the fact of Midias being *δημοσίᾳ κρινόμενος*.

d. *προὔβαλόμην*. Buttmann rightly replaces the Aorist here, as the *προβολή* was a matter past and gone; whereas the imperfect *ἐδικαζόμεν* below is equally proper, as the suit before the Heliaea was still pending. "If I had not laid my plaint against him, but were now proceeding with a private action, the opposite argument would at once have encountered me."

*παρ' αὐτὰ τὰδικήματα*. *Flagrante delicto*. "At the very time of the misdemeanour;" the same expression is found in the *Zenoth.* 884, and elsewhere. From this use of *παρά* comes the adverb *παραχρήμα*, *statim*.

- ἥ τε ἐσθῆς τῆς ἐορτῆς ἔνεκα πᾶσα παρεσκευάζετο· ἐγὼ  
 e. τε ὁ πεπονηθὼς ταῦτα χορηγὸς ἦν. τίς ἂν οὖν ἑτέραν  
 μᾶλλον εἴλετο τιμωρίαν, ἢ τὴν ἐκ τοῦ νόμου κατὰ τῶν  
 περὶ τὴν ἐορτὴν ἀδικούντων οὔσαν; ταῦτ' εὖ οἶδ' ὅτι  
 πάντ' ἂν ἔλεγεν οὗτος τότε. φεύγοντος μὲν γὰρ, οἶμαι,  
 καὶ ἡδίκηκός τις ἐστίν, τὸ τὸν παρόντα τρόπον τοῦ δοῦναι  
 δίκην διακρουόμενον, τὸν οὐκ ὄνθ' ὥς ἔδει γενέσθαι λέγειν.  
 f. δικαστῶν δέ γε σωφρόνων, τούτοις τε μὴ προσέχειν, καὶ  
 ὃν ἂν λάβωσιν ἀσελγαίνοντα, κολάζειν. μὴ δὲ τοῦτο λέγειν  
 αὐτὸν εἶπε, ὅτι καὶ δίκας ἰδίας δίδωσιν ὁ νόμος μοι, καὶ  
 γραφὴν ὑβρεως· δίδωσι γάρ· ἀλλ' ὥς οὐ πεποιήκειν αὐτὸν  
 κατηγόρηκα, ἢ πεποιηκὼς οὐ περὶ τὴν ἐορτὴν ἀδικεῖ, τοῦτο  
 δεικνύτω. τοῦτο γὰρ αὐτὸν ἐγὼ προῦβαλόμην, καὶ περὶ  
 g. τούτου τὴν ψῆφον οἴσετε νῦν ὑμεῖς. εἰ δ' ἐγὼ τὴν ἐπὶ τῶν  
 ἰδίων δικῶν πλεονεξίαν ἀφείς, τῇ πόλει παραχωρῶ τῆς

παρεσκευάζ. "Was being prepared," sc. at the time he damaged it. The imperf. is exactly the right tense in this passage, though Reiske reads *παρεσκευάστο*.

e. τίς ἂν οὖν. "Who then would sooner have chosen any other retaliation, than that sanctioned by law against those who violate the festival?" Here the supposed speech of Midias ends: it began with the words *ὥς εἶπερ ἦν*.

τότε. "In that case:" Sc., if I were bringing a private action against him.

φεύγοντος. "For it is the business of a defendant and a guilty person to disparage the form (of action) selected for his punishment;" [lit. of course, "for him to pay the penalty,"] "and say of the form not selected, that it ought to have been so." Between *τοῦ* and *δοῦναι* Bekker and Meier insert *μὴ*, and render it "in order to avoid," &c., as a causal genitive: it seems best, however, to take the reading of our text, and make *τοῦ δοῦναι* depend on *τρόπον*.

f. μὴ δὲ. Don't let him say 'Demosthenes could bring such and such different actions if he chose.' I admit that: but make him prove, if he can, that he did not violate the festival.

τοῦτο αὐτὸν προῦβ. All words of accusation take a double accusative, (1) of the charge, (2) of the defendant.

g. τῶν ἰδίων. Here again he means every action except that for high treason. Wolf infers from this, that the penalty for high treason was paid to the Treasury, not to the prosecutor. *πλεονεξ.* is here simply "advantage." Isocr. 75. B. Thucyd. III. 84. &c.

παραχωρῶ. "Resign my claims for satisfaction in favour of the State." So *παραχ. τιμὴν ὁδοῦ*. Xen. Cyr. 7. 5. 20.

τιμωρίας, καὶ τοῦτον εἰλόμην τὸν ἀγῶνα, ἀφ' οὗ μηδὲν  
 ἐστὶ λῆμμα λαβεῖν ἐμοὶ, χάριν οὐ βλάβην δῆπου τοῦτ'  
 ἂν εἰκότως ἐνέγκαι μοι παρ' ὑμῶν. Οἶδα τοίνυν, ὅτι 10.a.  
 καὶ τούτῳ πολλῶ χρησεται τῷ λόγῳ· μή με Δημοσθένης  
 παραδῶτε, μηδὲ διὰ Δημοσθένην με ἀνέλητε. ὅτι ἐκείνῳ  
 524 πολεμῶ, διὰ τοῦτό με ἀναιρήσετε; τὰ τοιαῦτα πολλάκις  
 οἶδ' ὅτι φθέγγεται, βουλόμενος φθόνον τινὰ ἐμοὶ διὰ  
 τούτων τῶν λόγων συνάγειν. ἔχει δ' οὐχ οὕτω ταῦτα, b.  
 οὐδ' ἐγγύς. οὐδένα γὰρ τῶν ἀδικούντων ὑμεῖς οὐδενὶ  
 τῶν κατηγορῶν ἐκδίδοτε· οὐδὲ γὰρ, ἐπειδὰν ἀδικηθῇ τις,  
 ὥς ἂν ἕκαστος ὑμᾶς ὁ παθὼν πείσῃ, ποιείσθε τὴν τιμω-  
 ρίαν, ἀλλὰ τούναντίον, νόμους ἔθεσθε πρὸ τῶν ἀδικη-  
 μάτων ἐπ' ἀδῆλοις μὲν τοῖς ἀδικήσουσιν, ἀδῆλοις δὲ τοῖς  
 ἀδικησομένοις. οὗτοι δὲ τί ποιοῦσιν οἱ νόμοι; πᾶσιν c.  
 ὑπισχνοῦνται τοῖς ἐν τῇ πόλει δίκην, ἂν ἀδικηθῇ τις,  
 ἔσεσθαι δι' αὐτῶν λαβεῖν. ὅταν τοίνυν τῶν παραβαινόν-

*ἐνέγκαι μοι* is much the simplest reading: [others read *ἐνέγκαιμι*, or *-μην*, and as *τοῦτο* is then scarcely defensible in point of construction, they alter it to *τούτου*, and take that as a causal genitive]. "This circumstance, I presume, would naturally rather ingratiate than injure me in your eyes."

10. a. He suggests that Midias will implore the Court, not to deliver him up to the vengeance of a private enemy, as though it were merely a personal question: Demosthenes argues fairly that such an entreaty is absurd, and only intended to prejudice the jury against himself.

*συνάγειν*. "To concentrate odium against me." A singular use of this verb, to which I can find no parallel.

b. *ὥς ἂν ἕκαστος*. "Just as each injured party may urge you to do." You do not allow private feeling to influence you: on the contrary, the laws were made dispassionately, for future contingencies which the lawgiver only foresaw, and did not actually know of. Aristot. *Rhet.* I. i. ἡ τοῦ νομοθέτου κρίσις οὐ κατὰ μέρος, ἀλλὰ περὶ τῶν μελλόντων κ. τ. λ.

*ἐπ' ἀδῆλοις*. "Without knowing the future offenders and without knowing their future victims." This seems the only translation which the position of *τοῖς* justifies. As regards the use of *ἐπὶ*, cf. Soph. *Antig.* 556, ἀλλ' οὐκ ἐπ' ἀρόητοις γε τοῖς ἐμοῖς λόγοις, "with my words unsaid." Æsch. *Agamem.* 1350, ἐπ' ἐξεργασμένοις. See Paley's excellent note on the *Persæ*, 527, from which the above instances are taken.

*ἀδικησομένοις*. This middle form in a passive sense is used in Xen. *Cyr.* III. 2. 9. Thuc. v. 56. Plato, *Gorg.* 509, D. See also Duker on Thuc. II. 87, Ern. on Xen. *Mem.* 3, 7, 9.



- των τινὰ τοὺς νόμους κολάζητε, οὐχὶ τοῖς κατηγοροῖς τοῦτον ἐκδίδετε, ἀλλὰ τοὺς νόμους ὑμῖν αὐτοῖς βε-  
 d. βαιοῦτε. ἀλλὰ μὴν πρὸς γε τὸ τοιοῦτον, ὅτι Δημοσ-  
 θένης, φησὶν, ὕβρισται, δίκαιος καὶ κοινὸς καὶ ὑπὲρ  
 ἀπάντων ἔσθ' ὁ λόγος. οὐ γὰρ εἰς Δημοσθένην ὄντα με  
 ἡσέλγαινε μόνον ταύτην τὴν ἡμέραν, ἀλλὰ καὶ εἰς χορη-  
 γὸν ὑμέτερον· τοῦτο δ' ὅσον δύναται, γινώγῃ' ἂν ἐκ τῶνδε.  
 e. ἴστε δῆπου τοῦθ', ὅτι τῶν θεσμοθετῶν τούτων οὐδενὶ  
 θεσμοθέτης ἔστ' ὄνομα, ἀλλ' ὅτιδιήποτε ἐκάστω. ἂν μὲν  
 τοίνυν ιδιώτην ὄντα τινὰ αὐτῶν ὑβρίσῃ τις, ἡ κακῶς  
 εἶπη, γραφὴν ὕβρεως καὶ δίκην κακηγορίας ἰδίαν φεύ-  
 f. ξεται· ἐὰν δὲ θεσμοθέτην, ἄτιμος ἔσται καθάπαξ. διὰ  
 τί; ὅτι τοὺς νόμους ἤδη ὁ τοῦτο ποιῶν προσυβρίζει, καὶ  
 τὸν ὑμέτερον κοινὸν στέφανον, καὶ τὸ τῆς πόλεως ὄνομα·  
 ὁ γὰρ θεσμοθέτης οὐδενὸς ἀνθρώπων ἔστ' ὄνομα, ἀλλὰ

c. βεβαιοῦτε. "You confirm the laws for your own benefit." Sc. by enforcing them on the guilty.

d. ἀλλὰ μὴν. "But to meet this remark of his, that 'Demosthenes,' as he says, 'has been insulted....'" Midias would say this ironically, = it is only Demosthenes. Nay! answers the orator, it was the State officer: Midias did not outrage me as Demosthenes, but as your Choregus.

ὅσον δύναται. "What force this (argument) has." He argues from the law about an assault on a Thesmothete: if the Thesmothete was *not* in his official capacity when assaulted, he could bring only a *γραφὴ* for assault, and a *δίκη* for abuse against his insulter (§ 9. c.) If he *was* in his official capacity, the offender would be *ἄτιμος* at once.

e. θεσμοθετῶν. The six junior Archons, who had the jurisdiction of a variety of cases; and, as they could exercise their own discretion where no written law existed, they were so far 'law-givers.' "None of these Thesmothetæ is called individually by the name of Thesmothete, but by his own name, whatever it may be."

ἄτιμος, "disfranchised." A citizen in this unhappy position was deprived of all his civic privileges. *Æschin. c. Timarch.* 44, 46. He was not allowed to hold any civil or priestly office, could not be employed as herald or ambassador, could not vote or speak in the Ecclesia or the Boule, was not even allowed to appear in the Agora, was excluded from the public sanctuaries and sacrifices, could neither bring an action or appear as witness in the courts of justice.

f. ὁ γὰρ θεσμοθ. "For Thesmothete is not the name of any one man, but appertains to the city," i. e. it is purely an official title of the city's representative in Court.

τῆς πόλεως. καὶ πάλιν γε τὸν ἄρχοντα, ταῦτό τοῦτο, ἐὰν  
 μὲν ἐστεφανωμένον πατάξῃ τις ἢ κακῶς εἴπῃ, ἄτιμος·  
 525 ἐὰν δὲ ἰδιώτην, ἰδίᾳ ὑπόδικος. καὶ οὐ μόνον περὶ τούτων  
 οὕτω ταῦτ' ἔχει, ἀλλὰ καὶ περὶ πάντων, οἷς ἂν ἡ πόλις ἔ-  
 τινὰ ἄδειαν ἢ στεφανηφορίαν ἢ τινὰ τιμὴν δῶ. οὕτω  
 τοίνυν καὶ ἐμὲ εἰ μὲν ἐν ἄλλαις τισὶν ἡμέραις ἡδίκησέ  
 τι τούτων Μειδίας ἰδιώτην ὄντα, ἰδίᾳ καὶ δίκην προσήκεν  
 αὐτῷ διδόναι· εἰ δὲ χορηγὸν ὄντα ὑμέτερον, ἱερομηνίας  
 οὔσης, πανθ' ὅσα ἡδίκηκεν ὑβρίσας φαίνεται, δημοσίας  
 ὀργῆς καὶ τιμωρίας δίκαιός ἐστι τυγχάνειν. ἅμα γὰρ τῷ  
 Δημοσθένει καὶ ὁ χορηγὸς ὑβρίζετο· τοῦτο δ' ἐστὶ τῆς  
 πόλεως ὄνομα· καὶ ταῦτ' αὐταῖς ταῖς ἡμέραις, αἷς οὐκ  
 ἐῷσιν οἱ νόμοι. χρὴ δὲ, ὅταν μὲν τίθῃσθε τοὺς νόμους, h.  
 ὅποιοι τινὲς εἰσι σκοπεῖν, ἐπειδὰν δὲ θῇσθε, φυλάττειν  
 καὶ χρῆσθαι. καὶ χάρ' ἐνορκα ταῦθ' ὑμῖν ἐστὶ καὶ  
 ἄλλως δίκαια. ἦν ὁ τῆς βλάβης ὑμῖν νόμος πάλαι, ἦν  
 ὁ τῆς αἰκίας, ἦν ὁ τῆς ὕβρεως. εἰ τοίνυν ἀπέχρη τοὺς  
 τοῖς Διονυσίοις τι ποιοῦντας τούτων κατὰ τούτους τοὺς

ταῦτό τοῦτο. "In the same way," a neuter nominative in a form of apposition to a sentence. So *τοῦναντίον*, and others. *Madv.* § 19. n. 3.

g. *ἄδειαν*. "Sanctity," i. e. makes his person inviolable: *ἀδείης*, in this sense, corresponds to *sacrosanctus*.

*στεφανηφορίαν*. "Official insignia," as before, § 7. f.

*ἱερομηνία* is any period of the year during which sacred festivals of Greece were going on.

*καὶ ταῦτ' αὐταῖς*. "And that too during the very days," a certain emendation for *καίτοι ταύταις*, the old reading. (*Buttm.*)

h. *ἐνορκα*. "Obligatory," that to which we are naturally bound by oath, as laws, rights, trusts, &c. *εὐορκα* would mean "according to conscience," in reference to actions we do from a high sense of integrity, as *εὐορκ.* *ψηφίζεσθαι, γινῶναι*, κ. τ. λ. It would be absurd to say that observing the laws was *εὐορκ.* because it would be *ἐνορκ.* on every respectable citizen. *ἐνορκα* is therefore a right correction of the ordinary reading.

ἦν ὁ τῆς βλάβης, κ. τ. λ. His argument is, You have long had general laws in reference to assaults; if they had been sufficient you would have had no need to make a special law about offenders in this respect at the Dionysia; but as you did pass that law, it is clear you felt the need of it, and you are bound to make this bear upon Midias rather than the ordinary laws about violence, under which he would escape cheaper.

- νόμους δίκην διδόναι, οὐδὲν ἂν ὑμῖν προσέδει τοῦδε τοῦ  
 i. νόμου. ἀλλ' οὐκ ἀπέχρη· σημείον δέ· ἔθεσθε ἱερὸν  
 νόμον αὐτῷ τῷ θεῷ περὶ τῆς ἱερομηνίας. εἴ τις οὖν  
 κἀκείνοις τοῖς προϋπάρχουσι νόμοις, καὶ τούτῳ τῷ μετ'  
 ἐκείνους τεθέντι, καὶ πᾶσι τοῖς λοιποῖς ἔστ' ἔνοχος, ὁ  
 τοιοῦτος πότερα μὴ δῶ διὰ τοῦτο δίκην, ἢ μείζω δοίη  
 11.a. δικάως; ἐγὼ μὲν οἶμαι μείζω. Ἀπήγγελλε τοίνυν τίς μοι  
 περιόντα αὐτὸν συλλέγειν καὶ πυνθάνεσθαι, τίσι πώποτε  
 συμβέβηκεν ὑβρισθῆναι· καὶ λέγειν τούτους καὶ διηγείσθαι  
 πρὸς ὑμᾶς μέλλειν· οἶον, ὧ ἄνδρες Ἀθηναῖοι, τὸν πρόε-  
 δρον, ὃν ποτέ φασιν ἐν ὑμῖν ὑπὸ Πολυζήλου πληγῆναι,  
 καὶ τὸν θεσμοθέτην δὲ ἑναγχος ἐπλήρη τὴν αὐλητρίδα  
 ἀφαιρούμενος, καὶ τοιούτους τινάς· ὥς, ἂν πολλὰς 526  
 ἐτέρους πολλὰ καὶ δεινὰ πεπονθότας ἐπίδειξῃ, ἡττῶν  
 b. ὑμᾶς ἐφ' οἷς ἐγὼ πέπονθα ὀργιζομένους. ἐμοὶ δ' αὖ  
 τούναντιον, ὧ ἄνδρες Ἀθηναῖοι, δοκεῖτε ποιεῖν ἂν εἰκότως,

i. ἀλλ' οὐκ ἀπέχρη. "But it was not sufficient; and this is a proof; you passed a sacred law for the god himself respecting the period of the festival." θεῷ is a dativus commodi, as if Dionysus were honoured and benefitted by this legislation.

πότερα μὴ. "In justice is he to be excused paying the penalty or should he pay a greater?" The laws of construction require either δῶ, or ἂν δοίη, to be read between μείζω and δικάως. Buttmann inclines to the latter.

11.a. Ἀπήγγελλε. "Some one was telling me that Midias was going about and collecting and enquiring what persons have previously been subjected to assaults." περιῖ, implying his diligence in the quest: his object was to shew that many persons had been hit harder than Demosthenes, without making such a noise about it.

πρόεδρος. One of the presiding Prytanes. § 3. f.

ἐν ὑμῖν. Polyzelus appears to have committed the assault in court, or at least in public.

αὐλητρίδα. According to Ulpian, this Thesmothete was trying to rescue a flute-girl from some young men who were carrying her off. It was a part of the Thesmothetes' duty to see the streets were clear and orderly at night.

ὥς, signifying "as if," is often followed by an accusative absolute. Render "as though you would be less indignant at what I have suffered." Cf. Plato *Gorg.* 491. A. σκυτέας λέγων οὐδὲν παύει, ὥς περὶ τούτων ἡμῖν ὄντα τὸν λόγον.

εἴπερ ὑπὲρ τοῦ κοινῇ βελτίστου δεῖ μέλειν ὑμῖν. τίς γὰρ οὐκ οἶδεν ὑμῶν, τοῦ μὲν πολλὰ τοιαῦτα γίνεσθαι τὸ μὴ κολάζεσθαι τοὺς ἑξαμαρτάνοντας αἴτιον εἶναι, τοῦ δὲ μηδὲνα ὑβρίζειν τὸ λοιπὸν, τὸ δίκην τὸν αἰὲ ληφθέντα, ἢν προσήκει, δίδοναι, μόνον αἴτιον εἶναι γενόμενον; εἰ μὲν οὖν τοῖσιν ἀποτρέψαι συμφέρει τοὺς ἄλλους, τοῦτον καὶ δι' ἐκείνα κολαστέον, καὶ μᾶλλον γε, ὅσῳ περ εἴη πλεῖον καὶ μεῖζον· εἰ δὲ παροξύναι καὶ τοῦτον καὶ πάντας ἐατέον. ὅτι τοῖσιν οὐδ' ὁμοίαν οὐσαν τούτῳ κάκεινοις συγγνώμην εὐρήσομεν. πρῶτον μὲν γὰρ ὁ τὸν θεσμοθέτην πατάξας, τρεῖς εἶχε προφάσεις, μέθην, ἔρωτα, ἄγνοιαν, διὰ τὸ σκότους καὶ νυκτὸς τὸ πρᾶγμα γενέσθαι. ἔπειθ' ὁ Πολύζηλος ἐκείνος, ὀργῇ καὶ τρόπου προπετεῖα, φθάσας τὸν λογισμὸν, ἀμαρτῶν ἔπαισεν. οὐ γὰρ ἐχθρὸς

b. *εἴπερ ὑπέρ*. The latter word is not found in the best *Cod. Paris.*, and nowhere else does the orator use *ὑπέρ* after *μέλειν*: the sentence also is quite complete if *ὑπέρ* be omitted. Perhaps the copyist carelessly wrote *εἴπερ* twice, and the second became altered to *ὑπέρ*. (Buttm.)

τίς γάρ. "For who of you does not know that the frequent occurrence of such outrages is caused by the perpetrators escaping punishment; but the coercion of any such assault for the future could be effected only by the several offenders, (ἀεὶ, 'from time to time,') on their conviction, paying a suitable penalty? (c.) If, then, it is advantageous to divert the rest [from such atrocities], the defendant should be punished on account of those very precedents; [i.e. that there may not be a new precedent added to the number;] and all the more as they [the precedents] are more numerous and grievous: but if it be our interest (repeating *συμφέρει*) to stimulate (the offenders to fresh outrages), we had best excuse both him and every other bully."

d. *ἄγνοιαν*. This offender could make one excuse, that he did not know it was a Themiothete he was striking.

σκότους. "In the dark and at night." Both these are genitives of time (*Madv.* § 66.), *σκότους* implying those hours of the day when there was no light. This inflection of *σκότος* as neut. instead of masc., though rare, is found occasionally in Attic. *Xen. Cyr.* i. 6. 40.

ἐκείνους, i.e. of whom I spoke before. The word is absent from most texts. φθάσας. Lit. "Having outstripped his reasoning power through anger and impatience," i.e. being in a rage, he could not stop to think. Perhaps we may paraphrase, "Anger and his natural (τρόπον) impetuosity having outstripped his reason, he erred and struck." *ἔφησεν*, which some read in place of *ἔπαισεν*, would mean "he alleged his hasty temper as an excuse for his violence." *ἀμαρτεῖν* must in this case be read for *ἀμαρτῶν*.

- γε ὑπῆρχεν ὦν, οὐδ' ἐφ' ὕβρει τοῦτ' ἐποίησεν. ἀλλ' οὐ  
 e. Μειδίᾳ τούτων οὐδὲν ἔστιν εἰπεῖν. καὶ γὰρ ἐχθρὸς ἦν,  
 καὶ μεθ' ἡμέραν εἰδὼς ὕβριζε, καὶ οὐκ ἐπὶ τούτου μόνον,  
 ἀλλ' ἐπὶ πάντων, φαίνεται προσηρημένος με ὑβρίζειν.  
 f. καὶ μὴν οὐδὲ τῶν πεπραγμένων ἐμοὶ καὶ τούτοις οὐδὲν  
 ὁμοιον ὀρώ. πρῶτον μὲν γὰρ ὁ θεσμοθέτης οὐχ ὑπὲρ  
 ὑμῶν οὐδὲ τῶν νόμων φροντίσας, οὐδ' ἀγανακτήσας  
 φανήσεται, ἀλλ' ἰδίᾳ πεισθεὶς ὀπόσφ' ἀργυρίφ,  
 καθυφείς τὸν ἀγῶνα. ἔπειθ' ὁ πληγεὶς ἐκεῖνος ὑπὸ τοῦ  
 Πολυζήλου, ταῦτ' οὗτο, ἰδίᾳ διαλυσάμενος, ἐρρώσθαι  
 πολλὰ τοῖς νόμοις εἰπὼν καὶ ὑμῖν, οὐδ' εἰσήγαγε τὸν  
 g. Πολυζήλον. εἰ μὲν τοίνυν ἐκεῖνων κατηγορεῖν βούλεται 527  
 τίς ἐν τῷ παρόντι, δεῖ λέγειν ταῦτα. εἰ δ' ὑπὲρ ὧν ἐγὼ

ὑπῆρχεν ὦν. "He was not an enemy of old standing." *ὑπαρχ*, always implying, "to be to *begin* with," as its derivation compels us to indicate.

e. εἰδὼς. "Wittingly : " opposed to the *ἀγνοια* of the other offender.

καὶ οὐκ ε. τ. "And not on this occasion only, but on all occasions has clearly made a principle of insulting me."

f. καὶ μὴν. "Moreover, I see no similarity either between my conduct and that of these other (insulted persons)" i. e. the Thesmothete and the Proedrus.

φροντίσας. "Not bestowed a thought on you (the Court) or the laws," which were equally insulted when he received the blow. *ὑπερ* is a usual preposition with *φροντίζ*. Plato, *Euthyph.* 4. D. &c.

ἰδίᾳ πεισθεὶς. "Privately induced by some pecuniary compensation or other." *δῆποτε* implies irony and contempt, = whatever paltry sum it might be.

καθυφείς. "Treacherously compromised the suit : " a favourite phrase of the orator's, p. 262. l. 12, p. 652. l. 22. Latin *prævaricari*.

ταῦτ' οὗτο. See § 10. f.

διαλυσάμενος. "Having made a private compromise, and thrown overboard the laws and yourselves, did not even bring P. into Court" (by a summons for assault). *ἐρρώσθ*. εἰπ. like *χαίρειν λέγων*. Plat. *Phæd.* 61. B.

g. ἐκεῖνων. "If somebody" (i. e. Midias) "wants to accuse *them* (the Thesmothete and Proedrus, for not bringing actions against the offenders) "at the present juncture, he is quite right to talk thus." *τις* is often thus used to speak *at* a person : cf. Aristoph. *Ran.* 552, 554, &c.

εἰ δ' ὑπὲρ. "But if he wants to defend himself on the points touching which I have accused him, he should say anything rather than *this*." He will only throw additional lustre on my conduct, as contrasted with those inefficient officers. *ὑπερ* is thus used with *ἀπολογεῖσθαι* by Antipho, 121, 16. Plato *Gorg.* 480. B., but the more general construction is for *ὑπερ* to govern the *person* defended, not the *charge*. On *πάν τοῦναντίον*, see § 10. f. last note.

τούτου κατηγορήκα ἀπολογεῖσθαι, πάντα μᾶλλον, ἢ ταῦτα λεκτέον. πᾶν γὰρ τούναντίον ἐκείνοις, αὐτὸς μὲν οὔτε λαβὼν οὐδέν, οὔτ' ἐπιχειρήσας λαβεῖν φανήσομαι, τὴν δ' ὑπὲρ τῶν νόμων καὶ τὴν ὑπὲρ τοῦ θεοῦ καὶ τὴν ὑπὲρ ὑμῶν τιμωρίαν δικαίως φυλάξας, καὶ νῦν ἀποδεδωκὼς ὑμῖν. Μὴ τοίνυν ἔατε ταῦτ' αὐτὸν λέγειν, μῆδ' ἂν 12.a. βιάζεται, πείθεσθ' ὡς δίκαιόν τι λέγοντι. ἂν γὰρ ταῦθ' οὕτως ἐγνωσμένα ὑπάρχει παρ' ὑμῖν, οὐκ ἐνέσται αὐτῷ λόγος οὐδὲ εἰς. ποία γὰρ πρόφασις, τίς ἀνθρωπίνη καὶ μετρία σκῆψις φανεῖται τῶν πεπραγμένων αὐτῷ; ὀργὴ νῆ Δία. καὶ γὰρ τοῦτο τυχὸν λέξει. ἀλλ' ἂ μὲν ἂν b. τις ἄφνω τὸν λογισμὸν φθάσας ἐξαχθῇ πρᾶξαι, κὰν ὑβριστικῶς τοῦτο ποιήσῃ, δι' ὀργὴν γ' ἐνὶ φῆσαι πεποιηκέμαι· ἂ δ' ἂν ἐκ πολλοῦ συνεχῶς, ἐπὶ πολλὰς ἡμέρας, παρὰ τοὺς νόμους πράττων τις φωρᾶται, οὐ μόνον δήπου

ἀποδεδωκὼς. "Committed to your execution."

12. a. ἂν βιάζεται. "Not even if he persist in it." A peculiar use of this verb. So Plato, *Sophist.* 241. D., and below § 56. a.

ἐγνωσμένα. "If this course is determined on by you, he will not have a word to say, no! not one." *ἔγνωκα* is similarly used (= "I have determined") in the speech against *Conon.* p. 1258. l. 11. For *ἐνέσται* it would be better to read *ἔσται*, for though *ἐνέσται λέγειν* is common enough, *ἐνέσται λόγος* is rare. Cf. Eurip. *I. T.* 998. (Buttm.)

νῆ Δία. "'Passion,' he will say" (was an excuse). The words νῆ Δία correspond to the Latin *at enim*, and are rightly called the 'adversative particles,' as they introduce a supposed reply or objection to what the speaker has been saying. "Forsooth" will often serve as the translation.

τυχόν. Another accus. absolute; "it having so chanced," i. e. "perhaps."

b. ἀλλ' ἂ μὲν ἂν. "Now, to whatever lengths a man may have been carried in a moment when reason was drowned, even though he may have acted with violence, he can say he did it in a passion; but what a person is detected committing from a long period, without intermission, for many days, is not only far from being done in a passion, but the said person is clearly guilty of deliberate violence." μὴ after *ἀπέχει* is the usual redundant negative following a *verbum arceadi*, which the English idiom is obliged to omit. The aor. subj. here (as so often elsewhere) has the force of the *exact future* in Latin, our "shall have," so that *fecerit* would exactly translate *ποιήσῃ*.

φωρᾶν is quite the technical term for "catching a thief," or "playing the detective." Aristoph. *Nub.* 499. *Ran.* 1863. With the general sentiment of this passage we may compare Aristot. *N. E.* VII. vi. 4.

- τοῦ μὴ μετ' ὀργῆς ἀπέχει, ἀλλὰ καὶ βεβουλευμένως ὁ  
 c. τοιοῦτος ὑβρίζων ἐστὶν ἤδη φανερός. ἀλλὰ μὴν ὀπηνίκα  
 καὶ πεποικῶς, ὃ κατηγορῶ, καὶ ὑβρεὶ πεποικῶς, φαί-  
 νεται, τοὺς νόμους ἤδη σκοπεῖν δεῖ, ὧ ἄνδρες δικασταί.  
 κατὰ γὰρ τούτους δικάσειν ὁμωμόκατε. καὶ θεωρεῖθ',  
 ὅσῳ μείζονος ὀργῆς καὶ ζημίας ἀξιούσι τοὺς ἐκουσίως  
 καὶ δι' ὑβριν πλημμελοῦντας, τῶν ἄλλως πως ἐξαμαρ-  
 d. τανόντων. πρῶτον μὲν τοῖνυν οἱ περὶ τῆς βλάβης οὗτοι  
 νόμοι πάντες, ἵν' ἐκ τούτων ἄρξωμαι, ἂν μὲν ἐκὼν τις 528  
 βλάβῃ, διπλοῦν, ἂν δ' ἄκων, ἀπλοῦν τὸ βλάβος κελε-  
 ύουσιν ἐκτίνειν. εἰκότως. ὁ μὲν γὰρ παθὼν πανταχοῦ  
 βοηθείας δίκαιός ἐστι τυγχάνειν· τῷ δράσαντι δ' οὐκ  
 ἴσην τὴν ὀργήν, ἂν θ' ἐκὼν ἂν τ' ἄκων, ἔταξεν ὁ νόμος.  
 ἔπειθ' οἱ φονικοὶ τοὺς μὲν ἐκ προνοίας ἀποκτινύνοντας  
 θανάτῳ καὶ αἰεφυγία καὶ δημεύσει τῶν ὑπαρχόντων  
 ζημιούσι, τοὺς δ' ἐκουσίως αἰδέσεως καὶ φιλανθρωπίας  
 13. a. πολλῆς ἡξίωσαν. Οὐ μόνον δ' ἐπὶ τούτων τοῖς ἐκ προ-

c. ὑβρεὶ = not only done them, but done them "in wanton insolence."  
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ἀξιούσι. sc. οἱ νόμοι. "Of how far greater anger and penalty they deem  
 voluntary offenders deserving, than they deem those who err under other  
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 tenor of the laws on damage and murder.

d. ἐκτίνειν. "To pay the compensation single:" literally, to pay up the  
 amount of the damage (βλάβος).

εἰκότως. "Quite fairly. For the sufferer deserves to obtain redress in  
 any case; but the law enjoins our indignation against the perpetrator to be  
 not the same whether he acted voluntarily or involuntarily." Observe  
 particularly that ἴσην is a predicate, not an epithet.

ἐκ προνοίας, "deliberately," as ἐκουσίως above, and ἐκ προαιρέσεως below.  
 οἱ φονικοὶ. sc. νόμοι. The same power is attributed to the laws on homi-  
 cide in the speech against *Aristocr.* p. 634, 29. τοὺς ἀνδροφόνους ἐξεῖναι  
 ἀποκτείνειν καὶ ἀπάγειν, in which passage there is the same peculiar Greek  
 use of a copulative conjunction where our idiom requires a disjunctive: of  
 course it would be superfluous to talk of executing a man *and* banishing  
 him, though Nero attempted something very like it; see *Tac. Ann.* xiv. 59.  
 δημεύσει. "Confiscation of all he has," which would be made over to the  
 Treasury (δημόσιον).

αἰδέσεως καὶ φιλ. "Compassion and great consideration."

13. a. οὐ μόνον. "And not only in these instances, but in all instances,

αιρέσεως ὑβρισταῖς χαλεπούς οὕτως ἰδεῖν ἔστι τοὺς νόμους, ἀλλὰ καὶ ἐφ' ἀπάντων. τί γὰρ δῆποτε; ἂν τις ὀφλῶν δίκην μὴ ἐκτίνη, οὐκέτ' ἐποίησεν ὁ νόμος τὴν ἐξούλης ἰδίαν, ἀλλὰ προστιμᾶν ἐπέταξε τῷ δημοσίῳ. καὶ b. πάλιν, τί δῆποτε; ἂν μὲν ἐκὼν παρ' ἐκόντος τις λάβῃ τάλαντον ἐν ἡ δύο ἢ καὶ δέκα, καὶ ταῦτ' ἀποστερήσῃ, οὐδὲν αὐτῷ πρὸς τὴν πόλιν ἔστιν· ἂν δὲ μικροῦ πάνυ τιμήματος ἄξιόν τις λάβῃ, βία δὲ τοῦτο ἀφέληται, τὸ ἴσον τῷ δημοσίῳ προστιμᾶν οἱ νόμοι κελεύουσιν, ὅσον περ δὴ τῷ ἰδιώτῃ. διὰ τί; ὅτι πάνθ' ὅσα ἂν τις βιαζόμενος

we can see the laws are severe on those who commit *deliberate* outrage." In the term ὑβρις he now includes (1) refusal to pay damages, (2) forcible abstraction of property.

τί γὰρ δῆποτε; "What else" (is the tenor of the laws if this is not?) A strengthened form of τί γάρ; which corresponds to *quidni?* or *quid enim?* Æsch. *Ag.* 1239, &c. In each case there is an ellipse of the word ἄλλο. For simplicity's sake, the sign of interrogation comes better after δῆποτε than at the end of the sentence, but the meaning would be the same in either position.

ὀφλῶν. "Being cast in a suit." ὀφλεῖν and ὀφλίσκάνειν are no doubt connected with ὀφείλειν, as the analogy between γέλωτα ὀφλίσκάνειν and *Indignum debere* would indicate: used with δίκην, ὀφλ. implies that the convicted defendant owes satisfaction to his prosecutor or to the State.

ἐξούλης, derived from ἐξίλλειν, "to eject," an archaic verb. If the defendant, on being cast, omitted to pay his fine, as soon as he became ὑπερήμενος the plaintiff might seize upon his lands, ejecting him from them by an action of "ouster." For an elaborate instance of this see the case against *Ometor*.

προστιμᾶν is said only of the δικασταί, therefore we must understand them to be the object of ἐπέταξεν. "The law makes the action of ouster no longer a private suit, but orders [the dikasts] to impose payment of a further fine to the public Treasury." See the speech against *Timocrates*, 733. That is, the law considers the defaulter as ὑβριστής, and takes up the case in earnest as a public offence.

b. ἂν μὲν ἐκὼν. "If a man, with equal readiness on his part and the lender's, take one talent, or two, aye! or ten, and defraud him of that sum, the State has nothing to do with the defrauder [in the way of exacting retribution]; but if he take what is of extremely small value, and abstract the same *by force*, the laws direct the court to impose a fine to the Treasury, equal in amount with that to be paid to the individual [who has been plundered]." ἴκων, ἴκοντος. cf. Æsch. *P.* V. 218, and Attic authors *passim*: the idiom can only be paraphrased.



- πράττει κοινὰ ἀδικήματα, καὶ κατὰ τῶν ἔξω τοῦ πράγ-  
 c.ματος ὄντων, ἡγεῖτο ὁ νομοθέτης. τὴν μὲν γὰρ ἰσχὺν  
 ὀλίγων, τοὺς δὲ νόμους ἀπάντων εἶναι καὶ τὸν μὲν πεισ-  
 θέντα ἰδίας, τὸν δὲ βιασθέντα δημοσίας δεῖσθαι βοηθείας.  
 διόπερ καὶ τῆς ὑβρεως αὐτῆς τὰς μὲν γραφὰς ἔδωκεν  
 ἀπαντὶ τῷ βουλομένῳ, τὸ δὲ τίμημα ἐποίησεν ὅλον δημό-  
 σιον. τὴν γὰρ πόλιν ἡγεῖτο ἀδικεῖν, οὐχὶ τὸν παθόντα  
 μόνον, τὸν ὑβρίζειν ἐπιχειροῦντα. καὶ δίκην ἰκανὴν τὴν  
 τιμωρίαν εἶναι τῷ παθόντι, χρήματα δ' οὐ προσήκειν τῶν 529  
 d. τοιούτων ἐφ' ἑαυτῷ λαμβάνειν. καὶ τοσαύτη γ' ἐχρήσατο  
 ὑπερβολῇ, ὥστε, καὶ εἰς δούλον ὑβρίξῃ τις, ὁμοίως  
 ἔδωκεν ὑπὲρ τούτου γραφὴν· οὐ γὰρ, ὅστις ὁ πάσχων  
 φέτο δεῖν σκοπεῖν, ἀλλὰ τὸ πρᾶγμα ὁποῖόν τι τὸ γυγνό-  
 μενον. ἐπειδὴ δὲ εὗρεν οὐκ ἐπιτήδειον, μήτε πρὸς  
 14. a. δούλον, μήθ' ὅλως ἐξεῖναι πράττειν ἐπέτρεψεν. Οὐ γὰρ  
 ἐστίν, οὐκ ἔστιν, ὡς ἄνδρες Ἀθηναῖοι, τῶν πάντων οὐδὲν  
 ὑβρεως ἀφορητότερον, οὐδ' ἐφ' ὅτῳ μᾶλλον ὑμῖν ὀργί-

τῶν ἔξω. "Detrimental to those who are not implicated in the case,"  
 i. e. the general public.

c. πεισθέντα. This modified synonyme for "cheated" is due to the words  
 ἐκὼν παρ' ἰκόντος above.

τῷ βουλομένῳ. A private action could only be brought by the injured  
 party himself; a public action by any prosecutor who chose to take it up.  
 (Buttm.) This volunteer had the γραφαί (rights of impeaching), but the  
 τίμημα (fine) went to the Treasury.

τὴν γὰρ πόλιν. "For he considered that the person who took to assault-  
 ing injured the State, and not merely his victim; and that for the victim his  
 revenge [i. e. seeing his persecutor punished] was an adequate satisfaction,  
 whereas he ought not to take money to himself for such treatment." In ἐφ,  
 ἑαυτῷ, ἐπὶ has its sense of *pene, in potestate alienius*. τοιούτων is a genitive  
 of price.

d. καὶ τοσαύτη. "And such was the excess he [the lawgiver] went to,  
 that even if a man assault a slave, he allowed equally an impeachment on  
 that slave's behalf. For he held it right to consider, not who was the victim,  
 but of what nature was the action that was done." The cheap estimation in  
 which the slave was held is best illustrated by Aristotle's definition, κτήμα  
 ἐμψυχον = an animated chattel.

ἐξεῖν. ἐπέτρεψ. "Allowed it to be lawful." This is perhaps only the  
 Greek redundancy; but a various reading ἐπέταξεν for ἐπέτρεψ. is much  
 supported.

ζεσθαι προσήκει. ἀνάγνωθι δ' αὐτόν μοι λαβὼν τὸν τῆς ὑβρεως νόμον. οὐδὲν γὰρ οἶον ἀκούειν αὐτοῦ τοῦ νόμου.

NOMOS. 'Εάν τις ὑβρίσῃ εἰς τινὰ, ἢ παῖδα ἢ γυναῖκα ἢ ἄνδρα, τῶν ἐλευθέρων ἢ τῶν δούλων, ἢ παράνομόν τι ποιήσῃ εἰς τούτων τινὰ, γραφέσθω πρὸς τοὺς θεσμοθέτας ὁ βουλόμενος Ἀθηναίων, οἷς ἔξεστιν. οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν Ἡλιαίαν τριάκοντα ἡμερῶν, ἀφ' ἧς ἂν ἡ γραφή, εἰ μὴ τι δημόσιον κωλύῃ. εἰ δὲ μὴ, ὅταν ἢ πρῶτον οἶόν τε. ὅτου δ' ἂν καταγνῶ τι ἢ c. Ἡλιαία, τιμάτω περὶ αὐτοῦ παραχρήμα, ὅτου ἂν δοκῇ ἄξιος εἶναι παθεῖν ἢ ἀποτίσαι. ὅσοι δ' ἂν γράφονται

14. a. οὐδὲν οἶον. "There is nothing like hearing the law itself." Plato, *Gorg.* 481. π. οὐδὲν οἶον τὸ αὐτὸν ἰμῶται.

b. παράνομόν = here, simply "anything illegal," not to be confounded with the use of *παράνομον*, § 3. a.

γραφέσθω. "Let any one who chooses impeach them." The full expression is *γραφὴν γράφεσθαι*; and it will also govern an acc. of the criminal, a gen. of his crimes.

οἷς ἔξεστι. We learn what class of persons were not allowed from *Æschin. Timarch.* p. 54. οἱ ἀσχεροὶ βεβιωκότες.

εἰσαγόντων. "Let them bring forward the charges," *γραφάς* is the unexpressed object of the imperative, for it is the magistrates who are the subject, and the prosecutor only could be said *εἰσάγειν τὸν ἀμαρτύντα*, § 2. a.

τριάκοντα. "Within" that period, Plato, *Phædr.* 248, π. οὐκ ἀφικνεῖται ἐν τῶν μηνίων. One *Clod. Ital.* inserts *ἐν τῶν*.

ἀφ' ἧς. "Dating from the day on which the impeachment is laid." Markland insists that *ἡ* has dropped out before *ἡ γραφή*. Cf., however, Plato, *Rep.* ii. 370. ὡν ἂν αὐτοῖς χρεῖα.

εἰ δὲ μὴ. "If otherwise," (i. e. if some public affairs do interfere: *Midv.* § 194. b.) "the first moment it is possible," i. e. let no time be lost before hearing the cause.

c. καταγνῶ τι. Most MSS. and Edd. have *καταγνώτε*, which cannot possibly be construed; *Ἡλιαία* is the subject of *καταγνῶ*; τι in that position is so very awkward we had better reject it from the text, as Bekker does; or else read *καταγνώσθῃ* (with Wolf), impersonally = "against whomsoever a verdict has been given;" the comma will then follow *καταγν.*, and there will be no stop after *Ἡλιαία*.

τιμάτω. "Let the Court pronounce sentence upon him immediately, whatever he be judged to deserve in pursu or person. And of all who lay private impeachments (9. c.) according to law, let any who fails to carry out his suit, or having carried it out does not obtain the fifth part of the votes, pay a thousand drachms to the Treasury." This fine was called *ἐπρωβελία* because in private suits its amount was one-sixth of the *τιμήμα*.

γραφὰς ἰδίας κατὰ τὸν νόμον, εἰάν τις μὴ ἐπεξέλθῃ, ἢ ἐπεξιὼν μὴ μεταλάβῃ τὸ πέμπτον μέρος τῶν ψήφων, ἀποτισάτω χιλίας δραχμὰς τῷ δημοσίῳ. εἰάν δὲ ἀργυρίου τιμηθῇ τῆς ὑβρεως, δεδέσθω, εἰάν ἐλεύθερον ὑβρίσῃ, μέχρις ἂν ἐκτίσῃ.

- d. Ἀκούετε, ὦ ἄνδρες Ἀθηναῖοι, τοῦ νόμου τῆς φιλάνθρωπίας, ὃς οὐδὲ τοὺς δούλους ὑβρίζεισθαι ἀξιόι. τί οὖν 530 πρὸς θεῶν; εἴ τις εἰς τοὺς βαρβάρους ἐνεγκὼν τὸν νόμον τοῦτον, παρ' ὧν τὰ ἀνδράποδα εἰς τοὺς Ἕλληνας κομίζονται, ἐπαινῶν ὑμᾶς καὶ διεξιὼν περὶ τῆς πόλεως εἴποι πρὸς αὐτοὺς, ὅτι εἰσὶν Ἕλληνές τινες ἄνθρωποι οὕτως ἡμεροὶ καὶ φιλάνθρωποι τοὺς τρόπους, ὥστε πολλὰ ὑφ' ὑμῶν ἡδικημένοι, καὶ φύσει τῆς πρὸς ὑμᾶς ἔχθρας αὐτοῖς ὑπαρχούσης πατρικῆς, ὅμως οὐδ' ὅσων ἂν τιμὴν καταθέντες δούλους κτήσωνται, οὐδὲ τούτους ὑβρίζειν ἀξιούσιν,

τιμηθῇ. This last sentence has so little coherence with what precedes, that it is almost impossible to interpret. Reiske maintains the subject of *τιμηθῇ* can be nothing but *ἡ δίκη*, as the name of the accused, if inserted, would have to be in the dative. According to which, the very harsh rendering will be, "If [the suit] involve a fine of money for assault, let [the accused] be imprisoned until he shall have paid." The Greek of these laws and depositions is so inferior, that Buttmann's critical investigation is almost thrown away upon them.

d. *τί οὖν*. "In heaven's name, then, what inference do you draw?" These particles are more commonly used to introduce an objection = "How so?" *Æsch. Theb.* 208.

*εἰ τις*. "If any one took this law to those barbarian nations from whom the supply of slaves is brought to Greece....and were to say to them that there are certain people of the Greeks so humane and considerate in their natures".... This long protasis goes on to *θανάτω*: the orator sums it all up with the words *εἰ ταῦτ' ἀκούσαιεν*, and then gives the very brief apodosis. The slaves, of course, were always of foreign extraction, Asia Minor and Thrace being the principal feeders of the slave market.

*ἡδικημένοι*. "That though they have received many wrongs at your hands, and though the enmity they feel against you is by nature hereditary to begin with".... In all Greek history we find Thrace and its borders the scene of Athenian campaigns; their enmity with Asia would date from that Ionic revolt which gave rise to the Persian wars.

*ὅμως*. "Yet they deem it wrong to do violence even to these slaves whom they purchase by paying the price of them." ὅσων κ. τ. λ. Schæfer resolves into *ὅσους ἂν τιμὴν αὐτῶν καταθέντες δούλους κτήσωνται*, citing

ἀλλὰ νόμον δημοσίᾳ τὸν ταῦτα κωλύσοντα τίθεινται  
 τούτῳ, καὶ πολλοὺς ἤδη παραβάντας τὸν νόμον τούτον  
 ἐξημιώκασιν θανάτῳ· εἰ ταῦτ' ἀκούσαιοι καὶ συνέιοι ε.  
 οἱ βάρβαροι, οὐκ ἂν οἴεσθε δημοσίᾳ πάντας ὑμᾶς προξέ-  
 νους αὐτῶν ποιήσασθαι; τὸν τοίνυν οὐ παρὰ τοῖς "Ελλήσι  
 μόνον εὐδοκιμοῦντα νόμον, ἀλλὰ καὶ παρὰ τοῖς βαρ-  
 βάροις εὖ δόξαντ' ἂν ἔχειν, σκοπεῖσθ' ὁ παραβὰς ἡντινα  
 δοῦς δίκην ἀξίαν ἔσται δεδοκώς. Εἰ μὲν τοίνυν, ὦ 15.a.  
 ἄνδρες Ἀθηναῖοι, μὴ χορηγὸς ὦν ταῦτ' ἐπεπόνθειν ὑπὸ  
 Μειδίου, ὕβριον ἂν τις μόνον κατέγνω τῶν πεπραγμένων

Porson's canon, 'Græci, cum verba duo, diversorum casus regentia, ad idem nomen æque referuntur, ne nomen proprium aut pronomem minus suavior repetatur, in utrovis regimine æniol ponunt, altero omisso.' οὐκ ἀξιοῦν = to think wrong, as οὐ φάναι = to deny. On the price of slaves, cf. Xen. Mem. II. 5, § 2. Demosth. p. 816, 1354.

τίθεινται. Perf. pass. with sense of the middle: τίθεσθαι (νόμον) would be said of a supreme legislator; τίθεσθαι, most naturally, of a republic, which appoints laws for itself.

θανάτῳ. Dative describing the manner of punishment; when the acc. is used after ζημιῶ it describes the amount of fine. Herod. vi. 136.

e. εἰ ταῦτα. "If the barbarians were to hear and realize this fact, think ye not they would make you all publicly their own Proxeni?" "When two states established an interchange of public hospitality, and no individuals came forward to act as representatives of their state, it was necessary that in each state persons should be appointed to show hospitality to, and watch over the interests of all persons who came from the state connected by hospitality. These were called πρόξενοι." Smith, D.A. p. 620. The ἂν before οἴεσθε must, of course, be taken with ποιήσασθαι. The barbarians would be so struck with the Athenian character, as illustrated in their slave law, that they would be anxious to enter into the most friendly relations.

τὸν τοίνυν. "When a man then transgresses the law which is not only approved among the Greeks but would seem to be excellent (εὖ ἔχειν) among the barbarians, consider on payment of what penalty that man will have paid enough." A very accurate construction, though difficult to render, consisting of an indirect question (introduced by σκοπεῖσθε) which if directly put would run thus τίνα δοῦς δίκην ὁ παραβὰς τὸν νόμον ἀξίαν δίκην ἔσται δεδοκώς. As regards δόξαντ' ἂν, it would if resolved become δε δόξεον ἂν, the ἂν of course having no connexion with ἔχειν.

15.a. μὴ χορηγός. It would have been an assault had I not been in an official capacity; but as I was, it is sacrilege.

κατέγνω, not in the judicial sense; cf. § 2.c. "would have thought his conduct to amount to assault, but now it seems to me he would be right in thinking it amounted to sacrilege."

- τοῦ μὴ μετ' ὀργῆς ἀπέχει, ἀλλὰ καὶ βεβουλευμένως ὁ  
 c. τοιοῦτος ὑβρίζων ἐστὶν ἤδη φανερός. ἀλλὰ μὴν ὀπηνίκα  
 καὶ πεποικῶς, ὃ κατηγορῶ, καὶ ὑβρεὶ πεποικῶς, φαί-  
 νεται, τοὺς νόμους ἤδη σκοπεῖν δεῖ, ὧ ἄνδρες δικασταί.  
 κατὰ γὰρ τούτους δικάσειν ὁμωμόκατε. καὶ θεωρεῖθ',  
 ὅσῳ μείζονος ὀργῆς καὶ ζημίας ἀξιούσι τοὺς ἐκουσίως  
 καὶ δι' ὑβριν πλημμελοῦντας, τῶν ἄλλως πῶς ἐξαμαρ-  
 d. τανόντων. πρῶτον μὲν τοῖνυν οἱ περὶ τῆς βλάβης οὗτοι  
 νόμοι πάντες, ἵν' ἐκ τούτων ἄρξωμαι, ἂν μὲν ἐκὼν τις 528  
 βλάβῃ, διπλοῦν, ἂν δ' ἄκων, ἀπλοῦν τὸ βλάβος κελε-  
 ύουσιν ἐκτίνειν. εἰκότως. ὁ μὲν γὰρ παθὼν πανταχοῦ  
 βοηθείας δίκαιός ἐστι τυγχάνειν· τῷ δράσαντι δ' οὐκ  
 ἴσῃν τὴν ὀργήν, ἂν θ' ἐκὼν ἂν τ' ἄκων, ἔταξεν ὁ νόμος.  
 ἔπειθ' οἱ φονικοὶ τοὺς μὲν ἐκ προνοίας ἀποκτινύντας  
 θανάτῳ καὶ ἀειφυγίᾳ καὶ δημεύσει τῶν ὑπαρχόντων  
 ζημιούσι, τοὺς δ' ἀκουσίως αἰδέσεως καὶ φιλανθρωπίας  
 13.a. πολλῆς ἡξίωσαν. Οὐ μόνον δ' ἐπὶ τούτων τοῖς ἐκ προ-

c. ὑβρεὶ = not only done them, but done them "in wanton insolence."  
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εἰκότως. "Quite fairly. For the sufferer deserves to obtain redress in  
 any case; but the law enjoins our indignation against the perpetrator to be  
 not the same whether he acted voluntarily or involuntarily." Observe  
 particularly that ἴσῃν is a predicate, not an epithet.

ἐκ προνοίας, "deliberately," as ἐκουσίως above, and ἐκ προαιρέσεως below.  
 οἱ φονικοὶ. sc. νόμοι. The same power is attributed to the laws on homi-  
 cide in the speech against *Aristocr.* p. 634, 29. τοὺς ἀνδροφόνους ἐξεῖναι  
 ἀποκτείνειν καὶ ἀπάγειν, in which passage there is the same peculiar Greek  
 use of a copulative conjunction where our idiom requires a disjunctive: of  
 course it would be superfluous to talk of executing a man *and* banishing  
 him, though Nero attempted something very like it; see Tac. *Ann.* xiv. 59.

δημεύσει. "Confiscation of all he has," which would be made over to the  
 Treasury (δημόσιον).

αἰδέσεως καὶ φιλ. "Compassion and great consideration."

13. a. οὐ μόνον. "And not only in these instances, but in all instances,

Περὶ ὑγιείας θύειν καὶ εὐχεσθαι Διὶ ὑπάτῳ Ἡρακλ. d.  
 Λεῖ, Ἀπόλλωνι προστατήρι· περὶ τύχας ἀγαθὰς, Ἀπόλ-  
 λωνι Ἀγυιεῖ, Λατοῖ, Ἀρτέμιδι, καὶ κατ' ἀγυιάς κρατῆρας  
 ἰστάμεν καὶ χοροὺς, καὶ στεφανηφορεῖν, κατὰ πάτρια·  
 θεοῖς ὀλυμπίοις πάντεσσι καὶ πάσαις ἰδίαις δεξιὰς καὶ  
 ἀριστεράς ἀνίσχοντες μνασιδωρεῖν.

Ἐκ Δωδώνης μαντεῖαι. Τῷ δήμῳ τῷ Ἀθηναίων e.  
 ὁ τοῦ Διὸς σημαίνει. ὅτι τὰς ὥρας παρηνέγκατε τῆς  
 θυσίας καὶ τῆς θεωρίας, αἵρετοὺς πέμπειν κελεύει θέω-  
 ροὺς ἔνεκα τούτου, τοὺς δὲ ἀπάγειν τῷ Διὶ τῷ ἐν  
 Τομάρῳ τρεῖς βούς, καὶ πρὸς ἐκάστῳ δύο οἷς. τῇ δὲ

Charge I, remember Bacchus; and crowding the streets' wide  
 expanses  
 Join ye in Bromius' honour a dance, thanksgiving for harvest;  
 Steam every altar with savours, with garlands be crowned every  
 forehead.

Eretheus and Pandion were two of the early Attic monarchs. For ὥρ. χαρ.  
 has been proposed ὥραϊον χρόνον, but it is easy to understand χρόνον after  
 ἰστάναι. ἀμμιγα poetic contraction for ἀνάμιγα, "promiscuously," "in  
 crowds." Βρόμιος as the god of riot and revelry (βρέμω).

d. θύειν, infinitive in the sense of imperative. Madv. § 141, v. 2.

προστατήριος. So called from his statue being shrined before the doors,  
 Ἀγυιεὶς as god of the streets.

κατὰ, the Doric abbreviation of κατὰ τὰ.

πάσαις. So. goddesses, θεοὶ being either gender.

ἰδίαις. "Their own:" a very singular use, in support of which they quote  
 Hor. 1 Ep. 7, 55, *Proprios pugantem leniter ungues*. But Buttman's cor-  
 rection, *lbeias* (= ὀρθῆς), seems very acceptable: and he compares Eurip.  
*Helen*. 1101, *Αἰτούμεθ' ὀρθῆς ὠλένας πρὸς οὐρανὸν Πιπτοῦντε*.

μνασιδωρεῖν. "To offer public thanksgiving." The response from Delphi  
 is in the Doric dialect: that from Dodona is rendered into Attic, as its  
 native language would be unintelligible.

e. ὁ τοῦ Διὸς. The High-priest of Jupiter, called, par excellence,  
 ὁ προφήτης. This oracle has no connection at all with the case.

τὰς ὥρας. "Ye passed unnoticed the season of sacrifice." θεωρίας,  
 § 32. b.

Τομάρῳ. Another form of Tmarus, the mountain near Dodona. This is  
 Buttman's correction for τῷ νάρῳ, a hopeless corruption. οἷς is another  
 correction for the barbarism βοήσεις.

πρὸς ἐκάστῳ. Apparently, two sheep were to be sacrificed for each ox.

- πράττει κοινὰ ἀδικήματα, καὶ κατὰ τῶν ἔξω τοῦ πράγ-  
 c.ματος ὄντων, ἡγεῖτο ὁ νομοθέτης. τὴν μὲν γὰρ ἰσχὺν  
 ὀλίγων, τοὺς δὲ νόμους ἀπάντων εἶναι καὶ τὸν μὲν πεισ-  
 θέντα ἰδίας, τὸν δὲ βιασθέντα δημοσίας δεῖσθαι βοηθείας.  
 διόπερ καὶ τῆς ὑβρεως αὐτῆς τὰς μὲν γραφὰς ἔδωκεν  
 ἅπαντι τῷ βουλομένῳ, τὸ δὲ τίμημα ἐποίησεν ὅλον δημό-  
 σιον. τὴν γὰρ πόλιν ἡγεῖτο ἀδικεῖν, οὐχὶ τὸν παθόντα  
 μόνον, τὸν ὑβρίζειν ἐπιχειροῦντα. καὶ δίκην ἱκανὴν τὴν  
 τιμωρίαν εἶναι τῷ παθόντι, χρήματα δ' οὐ προσήκειν τῶν 529  
 d. τοιούτων ἐφ' ἑαυτῷ λαμβάνειν. καὶ τοσαύτη γ' ἐχρήσατο  
 ὑπερβολῇ, ὥστε, κὰν εἰς δοῦλον ὑβρίξῃ τις, ὁμοίως  
 ἔδωκεν ὑπὲρ τούτου γραφὴν· οὐ γὰρ, ὅστις ὁ πάσχων  
 φέτο δεῖν σκοπεῖν, ἀλλὰ τὸ πρᾶγμα ὁποῖόν τι τὸ γυγνό-  
 μενον. ἐπειδὴ δὲ εὗρεν οὐκ ἐπιτήδειον, μήτε πρὸς  
 14. a. δοῦλον, μήθ' ὅλως ἐξεῖναι πράττειν ἐπέτρεψεν. Οὐ γὰρ  
 ἐστίν, οὐκ ἔστιν, ὧ ἄνδρες Ἀθηναῖοι, τῶν πάντων οὐδὲν  
 ὑβρεως ἀφορητότερον, οὐδ' ἐφ' ὅτῳ μᾶλλον ὑμῖν ὀργί-

τῶν ἔξω. "Detrimental to those who are not implicated in the case,"  
*i. e.* the general public.

c. πεισθέντα. This modified synonyme for "cheated" is due to the words  
 ἐκὼν παρ' ἐκόντος above.

τῷ βουλομένῳ. A private action could only be brought by the injured  
 party himself; a public action by any prosecutor who chose to take it up.  
 (Buttm.) This volunteer had the γραφαί (rights of impeaching), but the  
 τίμημα (fine) went to the Treasury.

τὴν γὰρ πόλιν. "For he considered that the person who took to assault-  
 ing injured the State, and not merely his victim; and that for the victim his  
 revenge [*i. e.* seeing his persecutor punished] was an adequate satisfaction,  
 whereas he ought not to take money to himself for such treatment." In ἐφ,  
 ἑαυτῷ, ἐπὶ has its sense of *pene, in potestate alicuius*. τοιούτων is a genitive  
 of price.

d. καὶ τοσαύτη. "And such was the excess he [the lawgiver] went to,  
 that even if a man assault a slave, he allowed equally an impeachment on  
 that slave's behalf. For he held it right to consider, not who was the victim,  
 but of what nature was the action that was done." The cheap estimation in  
 which the slave was held is best illustrated by Aristotle's definition, κτήμα  
 ἐμψυχον = an animated chattel.

ἐξεῖν. ἐπέτρεψ. "Allowed it to be lawful." This is perhaps only the  
 Greek redundancy; but a various reading ἐπέταξεν for ἐπέτρεψ. is much  
 supported.

νικᾶν, καὶ ὁ πάντων ὑστατος γενήσεσθαι· τὴν δὲ τῶν ἐπινικίων, ὑπὲρ αὐτοῦ τότε ἤδη στεφανοῦται ὁ νικῶν. τὸν οὖν εἰς τινα τούτων τῶν χορευτῶν, ἢ τῶν χορηγῶν ὑβρίζοντα ἐπ' ἐχθρᾶ, καὶ ταύτ' ἐν αὐτῷ τῷ ἀγῶνι καὶ ἐν τῷ τοῦ θεοῦ ἱερῷ, τοῦτον ἄλλο τι πλὴν ἁσεβεῖν φήσομεν; καὶ μὴν ἴστε γε τοῦθ', ὅτι βουλόμενοι μηδένα c. ἀγωνίζεσθαι ξένον, οὐκ ἐδώκατε ἀπλῶς τῶν χορηγῶν οὐδενὶ προσκαλέσαντι τοὺς χορευτὰς σκοπεῖν· ἀλλ' ἐὰν μὲν καλέσῃ, πεντήκοντα δραχμὰς, ἐὰν δὲ καθίζεσθαι κελεύσῃ, χιλίας ἀποτίνειν ἐτάξατε. τίνος ἕνεκα; ὅπως μὴ τὸν ἐστεφανωμένον καὶ λειτουργοῦντα τῷ θεῷ ταύτην τὴν ἡμέραν καλῇ μὴδ' ἐπηρεάξῃ μὴδ' ὑβρίξῃ μηδεὶς ἐξεπίτηδες. εἶτα τὸν μὲν χορευτὴν οὐδ' ὁ προσκαλέσας d. κατὰ τὸν νόμον ἀξήμιος ἔσται· τὸν δὲ χορηγὸν αὐτὸν οὐδ' ὁ συγκόψας παρὰ πάντας τοὺς νόμους οὕτω φανερώς οὐ δώσει δίκην; ἀλλὰ μὴν οὐδὲν ἐστ' ὄφελος καλῶς καὶ

ἐπινικίων. "But on the day of the festival in honour of the prizes, the victorious Choregus is then and not till then crowned on his own account." Up to that time all the competitors are equally *sacrosancti*.

ἀγῶνι. The occasion and place would, of course, aggravate the offence.

ἄλλο τι πλὴν. This is the basis of the Platonic interrogative, ἄλλο τι = *nonne*. Plato, *Charm.* 173 A. and *passim*. In other authors ἢ or (as here) πλὴν is generally added to complete the sentence. Render: "can we say he has done anything short of sacrilege?"

c. ἐτάξατε. There was a law which prohibited foreigners from taking part in an Athenian chorus: this, however, did not allow a Choregus, whenever he suspected the presence of an alien in some one else's chorus, to summon that suspected choreutes before the Archon (to be examined) ἀπλῶς ("without more ado"), i. e. wherever he might happen to be at the time. On the contrary, if he summoned him while performing, (μεταξὺ χορεύοντα must be supplied in the reader's mind after καλέσῃ, that the law and the sense of this passage may be reconciled,) the said Choregus was liable to a fine of fifty drachmæ, and if he made him retire from the stage and become a mere spectator (καθίζεσθαι κελεύσῃ), a fine of one thousand.

ἐξεπίτηδες. "Designedly," *consulto*.

d. εἶτα. "So then the man who even summons a member of the chorus according to this law, will not escape a penalty; and shall he who in violation of all the laws actually struck a Choregus himself, shall he, I say, be exempt from punishment?" This last οὐ is omitted by Bekker, and is certainly redundant.



- φιλανθρώπως τοὺς νόμους ὑπὲρ τῶν πολλῶν κείσθαι, εἰ τοῖς ἀπειθοῦσι καὶ βιαζομένοις αὐτοὺς ἢ παρ' ὑμῶν
17. a. ὀργή, τῶν ἀεὶ κυρίων, μὴ γενήσεται. Φέρε δὴ πρὸς 533  
θεῶν κἀκεῖνο σκέψασθε· παραιτήσομαι ὃ ὑμᾶς μηδὲν ἄχθεσθῆναί μοι, ἐὰν ἐπὶ συμφοραῖς τινῶν γεγυῖναι ὀνομαστὶ μνησθῶ. οὐ γὰρ ὀνειδίσαι μὰ τοὺς θεοὺς οὐδενὶ δυσχερὲς οὐδὲν βουλόμενος τοῦτο ποιήσω, ἀλλὰ δεῖξαι, τὸ βιάζεσθαι καὶ ὑβρίζειν καὶ τὰ τοιαῦτα
- b. ποιεῖν, ὡς ἅπαντες ὑμεῖς οἱ ἄλλοι φεύγετε. Σαννίων ἐστὶ δῆπου τις ὃ τοὺς τραγικοὺς χοροὺς ἐκδιδάσκων. οὗτος ἀστρατείας ἐάλω· καὶ κέχρηται συμφορᾷ. τοῦτον μετὰ τὴν ἀτυχίαν ταύτην ἐμισθώσατό τις φιλονεικῶν χορηγὸς τραγῶδων, οἶμαι, Θεοσδοτίδης. τὸ μὲν οὖν πρῶτον, ἡγανάκτουν οἱ ἀντιχορηγοὶ καὶ κωλύσειν ἔφασαν.
- c. ὡς δ' ἐπληρώθη τὸ θέατρον, καὶ τὸν ὄχλον συνειλεγμένον εἶδον ἐπὶ τὸν ἀγῶνα, ὤκνησαν, εἶσαν, οὐδεὶς ἤψατο, ἀλλὰ τοσοῦτον τῆς εὐσεβείας ἐν ἐκάστῳ τις ἂν ὑμῶν ἴδοι τὸ συγκεχωρηκός, ὥστε πάντα τὸν μετὰ ταῦτα χρόνον διδάσκει τοὺς χοροὺς, καὶ οὐδὲ τῶν ἰδίων ἐχθρῶν

e. τῶν ἀεὶ κυρίων. "The temporary executives."

17. a. He is now going to contrast Midias' violence with the forbearance of others who had even some provocation to analogous conduct.

ὀνομαστὶ, Reiske's beautiful emendation for ὀνοματι. ἐπὶ συμφ. γεγυῖναι implies ἡτιμημένοι, "disfranchised." So κέχρηται συμφορᾷ in the next section.

ὀνειδίσαι. "To reproach any one with anything unpleasant."

b. ἐκδιδάσκων. The element ἐκ implies that he did his work thoroughly, and was therefore a very desirable trainer to engage.

ἀστρατείας. Declining to go on military service when it came to your turn: generally punished with disfranchisement, as in Sannio's case.

φιλονεικῶν. Not "contentious," as it generally means, but "eager for success." See 17. c., 18. b.

c. τῆς εὐσεβείας depends on τὸ συγκεχωρηκός: "the religious spirit of concession," i. e. the resolve to allow any private illegality rather than disturb the festival. Markland's conjecture of τῇ εὐσεβείᾳ does not seem necessary, or calculated to improve the construction.

οὐδεὶς κωλύει. τοσοῦτ' ἀπέχει τοῦ χορηγῶν τινας ἄφασθαι. ἄλλος ἐστὶν Ἀριστείδης Οἰνηϊδὸς φυλῆς, d. ἡτυχηκῶς τι καὶ οὗτος τοιοῦτον. δς νῦν μὲν καὶ γέρων ἐστὶν ἤδη, καὶ ἴσως ἡττων χορευτῆς· ἦν δέ ποθ' ἡγεμὼν τῆς φυλῆς κορυφαῖος. ἴστε δῆπου τοῦθ', ὅτι τὸν ἡγεμόνα ἂν ἀφέληται τις, οἴχεται ὁ λοιπὸς χορός. ἀλλ' ε. ὁμως πολλῶν χορηγῶν φιλονεικησάντων, οὐδεὶς πώποτε τοῦτ' εἶδε τὸ πλεονέκτημα, οὐδ' ἐτόλμησε τοῦτον ἐξαγαγεῖν οὐδὲ κωλύσαι. διὰ γὰρ τὸ δεῖν αὐτὸν ἐπιλαβόμενον  
 534 τῇ χειρὶ τοῦτο ποιῆσαι, καὶ μὴ προσκαλέσασθαι πρὸς τὸν ἄρχοντα ἐξεῖναι, ὥσπερ ἂν εἰ ξένον τις ἐξαγαγεῖν ἠβούλετο, ἅπας τις ὥκνει τῆς ἀσελγείας ταύτης αὐτόχειρ ὀφθῆναι γιγνόμενος. Οὐκουν δεινὸν, ὃ ἄνδρες δικασταί, 18.a. καὶ σχέτλιον, τῶν μὲν νικᾶν ἂν παρὰ τοῦτ' οἰομένων χορηγῶν, τῶν ἀνηλωκότων πολλάκις πάντα τὰ ὄντα εἰς

d. ἡτυχηκῶς; i. e. disfranchised: in the same position as Sannio.

ἡγεμὼν κορυφαῖος, the leader of the chorus was so entitled. οἴχεται, "is ruined."

e. χορηγῶν. (1) "So averse is every one to laying a finger on one of the Choregi." The reading τοῦ χορηγῶν τινας ἄφ. seems very desirable, (2) "so averse is a Choregus to laying a finger on any man," when we compare 18. a. But the other varieties of reading are consistent only with the translation (1); whether τῶν be substituted for τοῦ, or τις for τινας.

εἶδε (or εἶχε, though this is not a happy correction) means "thought of such an advantage." Cf. Demosth. Ep. 3, p. 1478, τί δῆποτε σὺχ' ἐώρα τὰ δίκαια ταῦτα. Plato, Phædr. 267 A. πρὸ τῶν ἀληθῶν τὰ εἰκότα εἶδον ὥς τιμητέα μᾶλλον.

διὰ γάρ. "For, because it was necessary to do this by laying hands upon him, and it was not lawful to summon him before the Archon as if one had wished to expel an alien (from the chorus)". . . . Aristides, as an Athenian citizen, would not be liable to the legal process mentioned in § 16. c.

αὐτόχειρ, "the perpetrator," generally in connection with homicide; the orator tries to put both offences on the same footing (Ulpian).

18. a. νικᾶν ἂν. "Who fancied they might win the prize." A Choregus would have a strong motive for proceeding to such extremes, Midias had none.

παρὰ τοῦτο. "By these means." παρὰ is used in this sense, of that which turns the scale and on which the result critically depends. Cf. Xen. de Mag. Eq. 1, 5 (speaking of the practice of vaulting on horseback) πολλοί: γὰρ ἦδη ἡ σωτηρία παρὰ τοῦτο ἐγένετο. Madv. § 75.

- γε ὑπῆρχεν ὦν, οὐδ' ἐφ' ὕβρει τοῦτ' ἐποίησεν. ἀλλ' οὐ  
 e. Μειδία τούτων οὐδὲν ἔστιν εἰπεῖν. καὶ γὰρ ἐχθρὸς ἦν,  
 καὶ μεθ' ἡμέραν εἰδὼς ὕβριζε, καὶ οὐκ ἐπὶ τούτῳ μόνον,  
 ἀλλ' ἐπὶ πάντων, φαίνεται προηρημένους με ὕβριζειν.  
 f. καὶ μὴν οὐδὲ τῶν πεπραγμένων ἐμοὶ καὶ τούτοις οὐδὲν  
 ὁμοιον ὄρω. πρῶτον μὲν γὰρ ὁ θεσμοθέτης οὐχ ὑπὲρ  
 ὑμῶν οὐδὲ τῶν νόμων φροντίσας, οὐδ' ἀγανακτήσας  
 φανήσεται, ἀλλ' ἰδίᾳ πεισθεὶς ὁπόσῃ δῆποτε ἀργυρίῳ,  
 καθυφείς τὸν ἀγῶνα. ἔπειθ' ὁ πλληγεὶς ἐκείνος ὑπὸ τοῦ  
 Πολυζήλου, ταῦτ' αὐτοῦ, ἰδίᾳ διαλυσάμενος, ἐρρώσθαι  
 πολλὰ τοῖς νόμοις εἰπὼν καὶ ὑμῖν, οὐδ' εἰσῆγαγε τὸν  
 g. Πολυζήλον. εἰ μὲν τοίνυν ἐκείνων κατηγορεῖν βούλεται 527  
 τίς ἐν τῷ παρόντι, δεῖ λέγειν ταῦτα. εἰ δ' ὑπὲρ ὧν ἐγὼ

ὑπῆρχεν ὦν. "He was not an enemy of old standing." ὑπαρχ. always implying, "to be to *begin* with," as its derivation compels us to indicate.

e. εἰδὼς. "Wittingly:" opposed to the *ἀγνοία* of the other offender.

καὶ οὐκ ε. τ. "And not on this occasion only, but on all occasions has clearly made a principle of insulting me."

f. καὶ μὴν. "Moreover, I see no similarity either between my conduct and that of these other (insulted persons)" i. e. the Thesmothete and the Proedrus.

φροντίσας. "Not bestowed a thought on you (the Court) or the laws," which were equally insulted when he received the blow. ὑπερ is a usual preposition with φροντίζ. Plato, *Euthyphr.* 4. D. & c.

ἰδίᾳ πεισθεὶς. "Privately induced by some pecuniary compensation or other." δῆποτε implies irony and contempt, = whatever paltry sum it might be.

καθυφείς. "Treacherously compromised the suit:" a favourite phrase of the orator's, p. 262. l. 12, p. 652. l. 22. Latin *prævaricari*.

ταῦτ' αὐτοῦ. See § 10. f.

διαλυσάμενος. "Having made a private compromise, and thrown overboard the laws and yourselves, did not even bring P. into Court" (by a summons for assault). ἐρρώσθ. εἰπ. like χαίρειν λέγων. Plat. *Phæd.* 61. B.

g. ἐκείνων. "If somebody" (i. e. Midias) "wants to accuse *them* (the Thesmothete and Proedrus, for not bringing actions against the offenders) "at the present juncture, he is quite right to talk thus." τὶς is often thus used to speak *at* a person: cf. Aristoph. *Ran.* 552, 554, & c.

εἰ δ' ὑπὲρ. "But if he wants to defend himself on the point touching which I have accused him, he should say anything rather than *this*." He will only throw additional lustre on my conduct, as contrasted with those inefficient officers. ὑπερ is thus used with ἀπολογεῖσθαι by Antiphon, 121, 16. Plato *Gorg.* 480. B., but the more general construction is for ὑπερ to govern the *person* defended, not the *charge*. On *πᾶν τὸναντίον*, see § 10. f. last note.

τούτου κατηγορήκα ἀπολογεῖσθαι, πάντα μᾶλλον, ἢ ταῦτα λεκτέον. πᾶν γὰρ τούναντιον ἐκείνοις, αὐτὸς μὲν οὔτε λαβὼν οὐδὲν, οὔτ' ἐπιχειρήσας λαβεῖν φανήσομαι, τὴν δ' ὑπὲρ τῶν νόμων καὶ τὴν ὑπὲρ τοῦ θεοῦ καὶ τὴν ὑπὲρ ὑμῶν τιμωρίαν δικαίως φυλάξας, καὶ νῦν ἀποδεδωκὼς ὑμῖν. Μὴ τοίνυν ἔατε ταῦτ' αὐτὸν λέγειν, μηδ' ἂν 12.a. βιάζεται, πείθεσθ' ὥς δίκαιόν τι λέγοντι. ἂν γὰρ ταῦθ' οὕτως ἐγνωσμένα ὑπάρχει παρ' ὑμῖν, οὐκ ἐνέσται αὐτῷ λόγος οὐδὲ εἰς. ποία γὰρ πρόφασις, τίς ἀνθρωπίνη καὶ μετρία σκῆψις φανεῖται τῶν πεπραγμένων αὐτῷ; ὀργὴ νῆ Δία. καὶ γὰρ τοῦτο τυχὸν λέξει. ἀλλ' ἂ μὲν ἂν b. τις ἄφνω τὸν λογισμὸν φθάσας ἐξαχθῇ πρᾶξαι, καὶ ὑβριστικῶς τοῦτο ποιήσῃ, δι' ὀργὴν γ' ἐνὶ φῆσαι πεποιηκέαναι· ἂ δ' ἂν ἐκ πολλοῦ συνεχῶς, ἐπὶ πολλὰς ἡμέρας, παρὰ τοὺς νόμους πράττων τις φωρᾶται, οὐ μόνον δήπου

ἀποδεδωκὼς. "Committed to your execution."

12. a. ἂν βιάζεται. "Not even if he persist in it." A peculiar use of this verb. So Plato, *Sophist.* 241. D., and below § 56. a.

ἐγνωσμένα. "If this course is determined on by you, he will not have a word to say, no! not one." *ἔγνωκα* is similarly used (= "I have determined") in the speech against *Conon.* p. 1258. l. 11. For *ἐνεσται* it would be better to read *ἔσται*, for though *ἐνεσται λέγειν* is common enough, *ἐνεσται λόγος* is rare. Cf. Eurip. *I. T.* 998. (Buttm.)

νῆ Δία. "'Passion,' he will say" (was an excuse). The words νῆ Δία correspond to the Latin *at enim*, and are rightly called the 'adversative particles,' as they introduce a supposed reply or objection to what the speaker has been saying. "Forsooth" will often serve as the translation.

τυχόν. Another accus. absolute; "it having so chanced," i. e. "perhaps."

b. ἀλλ' ἂ μὲν ἂν. "Now, to whatever lengths a man may have been carried in a moment when reason was drowned, even though he may have acted with violence, he can say he did it in a passion; but what a person is detected committing from a long period, without intermission, for many days, is not only far from being done in a passion, but the said person is clearly guilty of deliberate violence." μὴ after *ἀπέχει* is the usual redundant negative following a *verbum ardens*, which the English idiom is obliged to omit. The aor. subj. here (as so often elsewhere) has the force of the *exact future* in Latin, our "shall have;" so that *fecerit* would exactly translate ποιήσῃ.

φωρᾶν is quite the technical term for "catching a thief," or "playing the detective." Aristoph. *Nub.* 499. *Ran.* 1363. With the general sentiment of this passage we may compare Aristot. *N. E.* VII. vi. 4.

- Χαβρίαν οὔτε τύπτοντα, οὔτε ἀφαρπάζοντα τὸν στέφανον,  
 h. οὐθ' ὅλως προσιόντα ὅποι μὴ προσήκεν αὐτῷ. πολλοὺς  
 δ' ἂν ἔχων εἰπεῖν ἔτι, καὶ διὰ πολλὰς προφάσεις,  
 ἐχθροὺς γεγενημένους ἀλλήλοις, οὐδένα πώποτε οὔτε  
 ἀκήκοα οὔτε ἑώρακα, ὅστις εἰς τοσοῦτον ἐλήλυθεν  
 19.a. ὕβρεως, ὥστε τοιοῦτόν τι ποιεῖν. Οὐδέ γε ἐκείνο  
 οὐδεὶς ὑμῶν οἶδ' ὅτι μνημονεύει πρότερον τῶν ἐπὶ  
 τοῖς ἰδίοις, ἢ καὶ τοῖς κοινοῖς, ἐχθρῶν ἀλλήλοις οὐδένα  
 οὔτε καλουμένων τῶν κριτῶν παρεστηκότα, οὐθ', ὅταν  
 ὀμνύωσιν ἐξορκοῦντα, οὐθ' ὅλως ἐπ' οὐδενὶ τῶν τοιού-  
 b. των ἐχθρὸν ἐξεταζόμενον. ταῦτα γὰρ πάντα καὶ τὰ  
 τοιαῦτα, ὧ ἄνδρες Ἀθηναῖοι, φιλονεικίᾳ μὲν ὑπαχθέντα  
 χορηγὸν ὄντα ποιεῖν, ἔχει τινὰ συγγνώμην· ἐχθρὰ δὲ  
 ἐλαύνοντά τινα, ἐκ προαιρέσεως, ἐφ' ἅπασι, καὶ τὴν  
 ἰδίαν δύναμιν καὶ βίαν κρείττω τῶν νόμων οὖσαν ἐνδει-  
 κνύμενον, Ἡράκλεις, βαρὺ καὶ οὐχὶ δίκαιόν ἐστιν, οὐδὲ  
 c. συμφέρον ὑμῖν. εἰ γὰρ ἐκάστω τῶν χορηγούντων τοῦτο 536

h. *προσιόντα*. "Stepped in where he had no right," in allusion to Midias having been present when the umpires were taking their oath.

19.a. *οὐδέ γε*. "And no one among you (I am sure) remembers a case, where, of men who were enemies on private or even public grounds, any single person before this was either standing by while the umpires [of the games] were being summoned [to assemble], or was dictating the oath when they were swearing." The participles here may all be fairly translated as imperfects: *πρότερον*, an adverb of time, though closely connected with the subsequent verb, *παραστηκότα*, is placed a long way from it in the sentence, a common construction with verbs of "remembering." cf. Xen. *Cyr.* 2, 4, 12. *Ἐναγχοῖς οὖν ποτέ σου μέμνημαι ἀκούσας*. Midias, while the judges were taking oath to award the prize to that Choregus who should fairly win it, suggested a mental reservation, "except it be Demosthenes:" hence he is said (ironically) *ἐξορκοῦν*.

b. *ταῦτα γάρ*. "For there is some excuse for your doing these sort of things when Choregus, induced by your eagerness for success, but (to act thus) when you are persecuting a man from enmity, in cold blood, on all occasions, and exhibiting your private power and violence as superior to the laws, this is grievous." With the participles *ἐλαύνοντα* and *ἐνδεικν*, we must repeat *ποιεῖν ταῦτα*.

c. *εἰ γάρ*. "For if this were plain beforehand to every one of the Choregi, viz.: 'If so and so be my enemy, Midias or any one else that is equally audacious or wealthy, I shall first be deprived of the victory,

πρόδηλον γένοιτο, ὅτι ἂν ὁ δεῖνα ἐχθρὸς ᾦ μοι, Μειδίας ἢ τις ἄλλος θρασὺς οὕτω καὶ πλούσιος, πρῶτον μὲν ἀφαιρεθήσομαι τὴν νίκην, κὰν ἄμεινον ἀγωνίσωμαι τινος· ἔπειτ' ἐφ' ἅπασιν ἐλαττωθήσομαι καὶ προπηλακίζόμενος διατελέσω· τίς οὕτως ἀλόγιστος, ἢ τίς οὕτως ἄθλιός ἐστιν, ὅστις ἐκὼν ἂν μίαν δραχμὴν ἐβελήσειεν ἀναλῶσαι; οὐδεὶς δὴπου. ἀλλ', οἶμαι, τὸ πάντας ποιοῦν καὶ φιλοτιμείσθαι δ. καὶ ἀναλίσκειν ἐθέλειν ἐκεῖνό ἐστιν, ὅτι τῶν ἴσων καὶ τῶν δικαίων ἕκαστος ἡγεῖται ἑαυτῷ μετεῖναι ἐν δημοκρατίᾳ. ἐγὼ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τούτων οὐκ ἔτυχον διὰ 20. α. τούτον. ἀλλὰ χωρὶς ὧν ὑβρίσθην καὶ τῆς νίκης προσαπεστερήθην. Καίτοι πᾶσιν ὑμῖν ἐγὼ τοῦτο δείξω σαφῶς, ὅτι μηδὲν ἀσελγὲς ἐξῆν ποιοῦντι Μειδίᾳ, μηδ'

though I perform better than my neighbours; (by *τινος* he means to imply *all* his competitors;) secondly, shall be damaged on every occasion and perpetually insulted—who is so devoid of reason, or so ill-starred, that he would voluntarily consent to spend a single drachma?" (i. e. on the *λειτουργία*). The introduction of *ὅστις* and *ἐστι* which precedes it, vary the construction a little: had he written simply *τίς ἂν ἐβελήσειεν* it would be a regular conditional sentence with the optative in protasis and apodosis: as it is, the apodosis contains an indicative.

ὁ δεῖνα. "So and so." A favourite expression of Aristoph., see *Ranæ* 918, and elsewhere. A very happy use of it is found in the speech of Demosth. *περὶ συντάξεως*, p. 167. ὁ δεῖνα τοῦ δεινὸς τὸν δεῖνα εἰσήγγειλε.

δ. τὸ πάντας ποιοῦν. "That which induces all men both to be patriotic zealots and to be ready to expend their money, is this; that each person expects, in a democracy, to share equal and just rights." He believes, that is, that the popular form of constitution will secure for him 'a fair field and no favour,' in the Dramatic contest, as well as everywhere else. *προσαπεστερ.* Observe the element *πρός*. it was an *extra* grievance Demosthenes losing the prize.

20. α. ἐξῆν. "Midias had the power, without doing anything outrageous, without insulting, without striking, both to annoy me, and himself to display patriotism towards you according to law, and to prevent me from being able now so much as to open my mouth about him" (i. e. for complaint). *ἐξῆν* and *ἐχρῆν*, both strictly imperfect = he had the power but did not use it; it was his duty, but he didn't do it: our idiom is "could have done," "ought to have done," but in Greek they preserve the present infinitive. These sentences dependent on *ἐξῆν* are really all consecutive: he could annoy me, yet so as not to do me violence: (poterat mihi nocere ut nihil violaret:) it is, I think, this consecutive sense which makes the negatives here *μὴ*, and not *οὐ*. And is it not rather to this consecutive power of *μὴ* that we must refer its use between the article and adjective? e. g. τὰ μὴ καλὰ = the

- ὑβρίζοντι, μηδὲ τύπτοντι, καὶ λυπεῖν ἐμέ, καὶ κατὰ τοὺς νόμους αὐτῷ φιλοτιμείσθαι πρὸς ὑμᾶς, καὶ μηδὲ διᾶραι
- b. τὸ στόμα περὶ αὐτοῦ νῦν ἔχειν ἐμέ. ἐχρῆν γὰρ αὐτὸν, ὡς ἄνδρες Ἀθηναῖοι, ὅτ' ἐγὼ τῆς Πανδιονίδος χορηγὸς ὑπέστην ἐν τῷ δήμῳ, τότε τῆς Ἐρεχθίδος ἀναστάντα, τῆς ἑαυτοῦ φυλῆς, ἀνθυποστήναι, καὶ καταστήσανθ' ἑαυτὸν ἐξ ἴσου, καὶ τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγὼ,
- c. οὕτω με ἀφαιρεῖσθαι τὴν νίκην· ὑβρίζειν δὲ τοιαῦτα καὶ τύπτειν οὐδὲ τότε. νῦν δὲ τοῦτο μὲν οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἂν, οὐδ' ἐνεανιεύσατο τοιοῦτον οὐδέν· ἐμοὶ δ' ὅς, εἴτε τις, ὡς ἄνδρες Ἀθηναῖοι, βούλεται

things which are *such as* not to be beautiful (ea quæ non *sunt* pulchra); whereas τὰ οὐ καλὰ simply = those which are not beautiful: the speaker in the latter case has two or three ugly objects before his eye, in the former he regards a whole class possessed of such qualities as to make them ugly. Neither Madvig or Arnold, however, so explain the idiom, § 207, § 288. We can account for the use of *μή* here on a simpler ground, that ἐξῆν followed by a negative constitutes a prohibitive sentence.

b. "For when I undertook in the public assembly to be Choregus of the tribe P, he ought then to have risen up, (*ἀναστ.* sc. to address the assembly), and undertaken a rival Choregia of his own tribe E, and to have thus deprived me of the victory, by having placed himself on an equal footing, and by spending his money as I did:" i.e. he ought to have provided a chorus which would eclipse mine and keep me fairly from winning.

c. ὑβρίζειν. "But he ought not to have insulted me thus even then:" even had he been Choregus. "But, as it was, he did not adopt that course whereby (*ἐν* Madv. § 39, R.) he would have done honour to the Commons; nor did he show his mettle." *νεανιεύεσθαι* is here used in quite a different sense to what we found in § 8. b. The translation I have given of it is from Shilleto's note on the *De Fals. Leg.* p. 401 (end). It is surely no parallel, as he argues, to the meaning of *νεανιευσαμένου* there, which is, "made boastful promises:" Schäfer, however, adopts this latter view.

ἐμοὶ δ' ὅς. "But myself who either in madness, if any one chooses to think it so, (for madness, perhaps, it is to be doing what is beyond your power,) or in patriotic zeal, undertook to be Choregus, he dogged with insults so undisguised and abominable that at last he could not keep his hands even off my sacred garments, or my chorus, or my person." *τελευτῶν, ἀρχόμενος, ἔχων*, and some few other participles, are used in an idiom which is the inversion of our own: *τελευτ.* εἶπε, lit. "he said ending," i.e. "he ended with saying;" *ληρεῖς ἔχων*, "you trifle keeping," i.e. "you keep trifling." This Greek usage puts the participle where we place the finite verb and *vice versa*, see Madv. 176. c. R. *ποιεῖν* is the imperf. infin. = to be trying to do. *παρηκ. ἐπηρ.* we have had already at § 7. b.: the notion is of Midias following close on his heels and insulting him all the while.

νομίσαι μανία· μανία γὰρ ἴσως ἐστὶν, ὑπὲρ δύναμιν τι  
 ποιεῖν· εἴτε καὶ φιλοτιμία, χορηγὸς ὑπέστην, οὕτω φανερώς  
 537 καὶ μαρῶς ἐπηρεάζων παρηκολούθησεν, ὥστε μηδὲ τῶν  
 ἱερῶν ἱματίων μηδὲ τοῦ χοροῦ μηδὲ τοῦ σώματος τῷ χεῖρε  
 τελευτῶν ἀποσχέσθαι μου. εἰ τοίνυν τις ὑμῶν, ὦ ἄνδρες  
 Ἀθηναῖοι, ἄλλως πως ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν, ἢ ὡς οὐ  
 δέον αὐτὸν τεθνάναι, οὐκ ὀρθῶς ἔχει. οὐ γὰρ ἐστὶ δίκαιον  
 οὐδὲ προσήκον, τὴν τοῦ παθόντος εὐλάβειαν τῷ μηδὲν  
 ὑποστειλαμένῳ πρὸς ὕβριν μερίδα εἰς σωτηρίαν ὑπάρχειν.  
 ἀλλὰ τὸν μὲν ὡς ἀπάντων τῶν ἀνηκέστων αἴτιον κο-  
 λάζειν προσήκει, τῷ δ' ἐπὶ τοῦ βοηθεῖν ἀποδιδόναι τὴν  
 χάριν. Οὐδὲ γὰρ αὖ τοῦτ' ἐστὶν εἰπεῖν, ὥς, οὐ γεγεν- 21.a.  
 ἡμένου πώποτ' οὐδενὸς ἐκ τῶν τοιούτων δεινοῦ, τῷ λόγῳ  
 τὸ πρᾶγμα ἐγὼ νῦν αἶρω, καὶ φοβερὸν ποιῶ. πολλοῦ b.

*εἰ τοίνυν.* "If then there is any one of you whose anger against Midias falls short of insisting that he must be put to death," lit. "who cherishes the anger he does cherish (τὴν) in any other (i. e. lower) degree than this, viz.: the sentiment that he ought to die." The οὐ here (according to our idiom) must be omitted in translation, and is a very singular Attic use after such expressions as μάλλον ἢ, ἄλλως ἢ, and the like: it is thus explained by Buttmann, 'If you say, τοῦτο μάλλον ποιήσω ἢ ἐκεῖνο, you deny of ἐκεῖνο what you affirm of τοῦτο, and hence the negative before ἐκεῖνο creeps in.' A perfect instance in Thucyd. III. 86 (when they are repenting of their vote to destroy Mytilene) ὡμὸν τὸ βούλευμα πόλιν ὅλην διαφθεῖραι μάλλον ἢ οὐ τοὺς αἰτίους. Buttmann maintains 'abusum hunc voculæ οὐ nasci potuisse nonnisi in formulâ affirmativâ quâ posterior pars negatur.' Hermann's view was just the opposite; there are not sufficient examples of the construction to settle the point conclusively.

*οὐ γὰρ ἐστὶ δίκ.* His argument is: Whoever thinks Midias does not deserve capital punishment, is come to a conclusion from wrong premises; for he gives to Midias the credit of nothing irremediable (like murder or mutilation) having occurred; whereas the credit of that is due entirely to my forbearance in not retaliating his outrage. Render: "For it is not just nor proper that the forbearance of his victim should contribute at all to save a man who has set no bounds to his insolence." Had the orator expressed his argument fully he would have inserted the words διὰ τὸ μηδὲν ἀνέκεστον γεγενῆσθαι after τεθνάναι: but he leaves this step to be supplied in the mind of his hearers. ὑποστειλ. lit. "taken in sail," like ὑφειμένῳ. On μερίς, see § 50. a.

*ὥς.* "As though he had been actually guilty." ἐπὶ τοῦ βοη. simply "in abetting my cause;" that is to be their *locus* of shewing the gratitude they feel for Demosthenes' good behaviour.

21. a. αἶρω. "That I exaggerate the fact in my description," though



- γε καὶ δεῖ. ἀλλ' ἴσασιν ἅπαντες, εἰ δὲ μὴ, πολλοί γε, Εὐθύνου, τὸν παλαίσαντά ποτ' ἐκέινον τὸν νεανίσκον, Σώφιλον τὸν παγκρατιαστήν· ἰσχυρός τις ἦν, μέλας, εὖ οἶδ' ὅτι γιγνώσκουσιν τινες ὑμῶν, ὃν λέγω· τοῦτον ἐν Σάμῳ ἐν συνουσίᾳ τινὶ καὶ διατριβῇ οὕτως ἰδία, ὅτι ὁ τύπτων αὐτὸν ὑβρίζειν ᾤετο, ἀμυνάμενον οὕτως, ὥστε καὶ
- c. ἀποκτεῖναι. ἴσασιν Εὐαίωνα πολλοὶ, τὸν Λεωδάμαντος ἀδελφὸν, ἀποκτείναντα Βοιωτὸν ἐν δαίπνῳ καὶ συνόδῳ κοινῇ, διὰ πληγὴν μίαν. οὐ γὰρ ἡ πληγὴ παρέστησε τήν

nothing so very dreadful has occurred. He proceeds to give two instances, where homicide had been committed on very much slighter provocation than he had received from Midias.

b. ἀλλ' ἴσασιν. "All people, or, if not all, at any rate many, know Euthynus, that young man, the celebrated (*ἐκεῖνον*) wrestler, who so revenged himself on Sophilus the Pancratiast; (Euthynus was a strong, dark fellow: I am quite sure some of you are aware of the man I mean;) I say, every body knows that in Samos, at a party and entertainment which was quite private, he (Euthynus), because the striker (Sophilus) intended to insult him, so revenged himself that he killed his man." The construction is rather obscure, owing to the subject and object being both accusatives. The orator was going to say ἴσασιν Εὐθύνον ἀμυνάμ. Σώφιλον ὥστε ἀποκτεῖναι; but before he arrives at the word ἀμυνάμ. he inserts a parenthesis describing Euthynus' personal appearance; after the parenthesis he repeats the subject by means of the pronoun *τοῦτον*, and then carries out the original construction. Most texts have *καὶ* before Σώφιλον, i.e. "the youth who wrestled *and* revenged himself:" Buttmann and Schaefer consider the *καὶ* an interpolation, but Kennedy prefers it.

παγκρατίας. The Pancratiium comprised wrestling and boxing.

οὕτως ἰδία. This *οὕτως* is something like the Homeric *αὕτως*, "only so and nothing more." See further on, § 33. c., for another example. *Also Olynth. i. p. 14* (end) οὕτω πως ἀνευ πραγμάτων ταῦτα λαμβάνετε.

c. Λεωδάμ. The famous orator and lawyer. See *Æsch. against Ct. 73, 20*.

διὰ πληγὴν. "On account of a single blow." *διὰ* with the accus. indicates the cause or author: with the genitive, the means.

παρέστησε. The Aorist of habit and frequency, which is best rendered by our present, "causes." As a rule the Aorist, if not translatable by our simple Preterite, approaches more nearly to our *indefinite* Present; for here "causes" = "is wont to cause," not definitely = "is causing at this moment." We should always, of course, avoid introducing our auxiliary "have" in rendering an Aorist, except the presence of such an adverb as *τότε*, *ἤδη*, or the like, convert the *Aoristum* into *Tempus Finitum*: *ἤδη ἐποίησα* would mean, for instance, "I have already made," but that is because the adverb has changed the time from indefinite into finite. See also Madvig, § 111, R. a, b.

ὀργὴν ἄλλ' ἢ ἀτιμία· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέ-  
 ροις ἐστὶ δεινόν, καίπερ ὃν δεινόν, ἀλλὰ τὸ ἐφ' ὕβρει.  
 πολλὰ γὰρ ἂν ποιήσειεν ὁ τύπτων, ὃ ἄνδρες Ἀθηναῖοι, d.  
 ὢν ὁ παθὼν ἔνια οὐδ' ἂν ἀπαγγεῖλαι δύναιθ' ἐτέρῳ, τῷ  
 σχήματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ὡς ὑβρίζων, ὅταν  
 ὡς ἐχθρὸς ὑπάρχων, ὅταν κονδύλοισ, ὅταν ἐπὶ κόρρῃς.  
 ταῦτα κινεῖ, ταῦτα ἐξίστησιν ἀνθρώπους αὐτῶν, ἀηθεῖς  
 138 ὄντας τοῦ προπηλακίζεσθαι. οὐδεὶς ἂν, ὃ ἄνδρες Ἀθη- e.  
 ναῖοι, ταῦτ' ἀπαγγέλλων δύναιτο τὸ δεινὸν παραστήσαι  
 τοῖς ἀκούουσιν οὕτως, ὡς ἐπὶ τῆς ἀληθείας καὶ τοῦ  
 πράγματος τῷ πάσχοντι καὶ τοῖς ὁρῶσιν ἐναργῆς ἢ  
 ὕβρις φαίνεται. σκέψασθε δὴ πρὸς Διὸς καὶ θεῶν, ὃ  
 ἄνδρες Ἀθηναῖοι, καὶ λογίσασθε παρ' ὑμῖν αὐτοῖς, ὅσῳ  
 πλείονα ὀργὴν ἐμοὶ προσήκε παραστήναι πάσχοντι  
 τοιαῦτα ὑπὸ Μειδίου, ἢ τότε ἐκείνῳ τῷ Εὐαίῳ τῷ τὸν  
 Βοιωτὸν ἀποκτείναντι. ὁ μὲν γε ὑπὸ γνωρίμου, καὶ f.  
 τούτου μεθύοντος, ἐναντίον ἐξ ἡ ἑπτὰ ἀνθρώπων, ἐπλήρη,  
 καὶ τούτων γνωρίμων· οἱ τὸν μὲν κακιεὶν ἐφ' οἷς ἔπραξε,  
 τὸν δ' ἐπαινέσεσθαι μετὰ ταῦτα, ἀνασχόμενον καὶ κατα-

δεινόν. "It is not the being beaten that is so aggravating to a freeborn man, (aggravating enough though it be,) but the being beaten with insult. For the striker could do many things (some of which his victim could not even describe to a third party), by his gesture, his look, his voice; when he strikes as insulting you, when he strikes as your inveterate enemy...." This passage is much admired by all ancient and modern commentators. See Quintil. vi. i. 17. Longin. 20. &c.

d. κονδύλοισ, with the fist closed: ἐπὶ κόρρῃς, with the hand open, κόρρῃ meaning the side of the forehead. Plato, *Gorg.* 486. c. Theocr. xiv. 34.

ἐξίστησιν. Exactly our expression "puts beside themselves," as implying frenzied anger.

e. τὸ δεινόν. "To convey an idea of the aggravation in the clear light which the insult truly and actually assumes to the victim and the spectators." It is easy to see the meaning and construction of this, but, to be anything like English, it requires more paraphrasing even than I have given it.

παραστήναι. Of anger, simply "to be felt."

f. ὁ μὲν γε. This is a more elegant reading than ὁ μὲν γὰρ, as the γε implies, however severe the assault, at any rate it was made by an acquaintance, and with other alleviating circumstances.

- σχόνθ' ἑαυτὸν, ἡμελλον· καὶ ταῦτ' εἰς οἰκίαν ἐλθὼν ἐπὶ δείπνον, οἱ μὴδὲ βαδίζειν ἐξήν αὐτῷ. ἐγὼ δ' ὑπ' ἐχθροῦ, νήφοντος, ἔωθεν, ὕβρει καὶ οὐκ οἶνφ τοῦτο ποιούντος, ἐναντίον πολλῶν καὶ ξένων καὶ πολιτῶν, ὕβριζόμεν, καὶ ταῦτ' ἐν ἱερῷ, καὶ οἱ πολλή μοι ἦν ἀνάγκη βαδίζειν
- 22.a. χορηγοῦντι. Καὶ ἑμαυτὸν μὲν γε, ὦ ἄνδρες Ἀθηναῖοι, σωφρόνως, μᾶλλον δ' εὐτυχῶς οἶμαι βεβουλεῦσθαι, ἀνασχόμενον τότε, καὶ οὐδὲν ἀνήμεστον ἐξαχθέντα πράξαι. τῷ δ' Εὐαίῳνι, καὶ πᾶσιν, εἴ τις αὐτῷ βεβοήθηκεν ἀτιμαζομένην πολλήν συγγνώμην ἔχω. δοκοῦσι δέ μοι καὶ
- b. τῶν δικασάντων τότε πολλοί. ἀκούω γὰρ αὐτὸν ἔγωγε μᾶ μόνον ἀλῶναι ψήφῳ, καὶ ταῦτα οὔτε κλαύσαντα, οὔτε δεηθέντα τῶν δικαστῶν οὐδενὸς, οὔτε φιλάνθρωπον

ἡμελλον. "Who were certain to abuse the one (Boeotus) for what he had done, and to praise the other afterwards, if he was patient and restrained himself." μέλλω is very frequent in this sense in Attic. Aristoph. *Eas.* 268. *Acharn.* 347, &c., where we generally render it, "Aye! I *thought* you would," i. e. I was sure of your doing so.

ἐξήν. "Where he was not all obliged to go:" lit. "it was in his power not to go." μὴδὲ, of course, is in close connection with βαδίζειν. Cf. *Æsch. Eumen.* 899. Euxon's presence at the dinner was not compulsory, that of Demosthenes at the Temple was: πολλή μοι ἦν ἀνάγκη, as he says below. His contrast of details here is extremely well sustained and vigorous.

22.a. μᾶλλον δὲ εὐτυχῶς. Though maintaining that 'discretion is the better part of valour,' he wishes to convey the idea that his not retaliating was partly accidental good fortune; otherwise they might come to the natural conclusion that he had been afraid.

ἐξαχθέντα. "Excited." Eurip. *Ion.* 361. Thucyd. III. 45. Plato, 572. b.

συγγνώμην. "I can make great allowance:" we must, from this, supply συγγν. ἔχω after δοκοῦσι in the next sentence.

μᾶ, i. e. by a majority of one vote in favour of his condemnation. If the votes were equal in the Areopagus, the prisoner was acquitted. *Æsch. Eumen.* 752. 3. ἀλῶναι is, of course, passive in sense, the 2nd Aor. and Perf. of the obsolete ΑΛΙΣΚΩ being used intransitively, like those of ἵστημι, φύω, and others.

b. κλαύσαντα. The regular practice for a defendant in the Athenian law courts, as we see from this speech and elsewhere. It is most happily introduced by Aristoph. in the *Vespæ*, where the house-dog is on his trial: l. 976. πῶς τὰ παιδιά; ἀναβαίνει', ὦ κνηρὰ, καὶ κυζούμενα αἰτεῖτε, κἀντιβολᾶτε, καὶ δακρύετε. Vv. 811—1008 in that play are an excellent *locus classicus* as illustrating the proceedings of an ordinary criminal suit.

φιλάνθρωπον. "Act of politeness," somewhat ironical in this sense. Cf. *De Fals. Leg.* 384. φιλανθρωπευόμενος πρὸς τοὺς πρέσβεις, where flattering and cajoling are implied.

οὔτε μικρὸν οὔτε μέγα οὐδ' ὀτιοῦν πρὸς τοὺς δικαστὰς  
 539 ποιήσαντα. θῶμεν τοίνυν οὕτως· τοὺς μὲν καταγνόντας c.  
 αὐτοῦ μὴ ὅτι ἡμύνατο διὰ τοῦτο καταψηφίσασθαι, ἀλλ'  
 ὅτι τοῦτον τὸν τρόπον, ὥστε καὶ ἀποκτεῖναι· τοὺς  
 δ' ἀπογνόντας, καὶ ταύτην τὴν ὑπερβολὴν τῆς τιμωρίας  
 τῷ γε τὸ σῶμα ὑβρισμένῳ δεδοκέναι. τί οὖν; ἐμοὶ d.  
 τῷ τοσαύτῃ κεχρημένῳ προνοίᾳ τοῦ μηδὲν ἀνήκεστον  
 γενέσθαι, ὥστε μὴδ' ἀμύνεσθαι, παρὰ τοῦ τὴν τιμω-  
 ρίαν ὧν πέπονθα ἀποδοθῆναι προσήκει; ἐγὼ μὲν οἶμαι  
 παρ' ὑμῶν καὶ τῶν νόμων· καὶ παράδειγμα γε πᾶσι  
 γενέσθαι τοῖς ἄλλοις, ὅτι τοὺς ὑβρίζοντας ἅπαντας καὶ  
 τοὺς ἀσελγεῖς οὐκ αὐτὸν ἀμύνεσθαι μετὰ τῆς ὀργῆς,  
 ἀλλ' ἐφ' ὑμᾶς ἄγειν δεῖ, ὡς βεβαιούντων ὑμῶν καὶ  
 φυλαττόντων τὰς ἐν τοῖς νόμοις κατὰ τῶν ἀδικούντων  
 τοῖς παθοῦσι βοηθείας.

Οἶμαι τοίνυν τινὰς ὑμῶν, ὧ ἄνδρες δικασταί, ποθεῖν 23.a.  
 ἀκοῦσαι τὴν ἐχθραν, ἥτις ἦν ἡμῖν πρὸς ἀλλήλους.  
 νομίζειν γὰρ οὐδένα ἂν ἀνθρώπων οὕτως ἀσελγῶς καὶ  
 βιαίως οὐδενὶ τῶν πολιτῶν ἂν χρῆσασθαι, μὴ μεγάλου

c. τοὺς μὲν καταγν. "That those who voted for his condemnation did not pass the vote against him merely for this reason, because he retaliated, but because he retaliated in such a way as actually (καὶ) to cause death; while those who voted acquittal allowed even this extravagance of retaliation to a man personally outraged:" i. e. considered it as a case of justifiable homicide.

d. παρὰ τοῦ. The interrogative in its more usual Attic form.

γε is probably the correct reading after παράδειγμα—the whole case would be "an example" generally, and a caution to violent characters. There is no need to substitute με, or τοῦτον, one or other of which readings have crept into the text, from want of intelligence on the part of the copyist.

αὐτὸν ἀμύν. "To take vengeance *oneself*" in a passion instead of bringing the bully into court.

τῆς ὀργῆς. The due and proper degree of anger to be felt on receiving an insult. Hence the article is prefixed.

βεβαιούντων. Your enforcing penalties on behalf of one persecuted person would encourage others to wait for legal redress.

23.a. ἂν may fairly be retained both after οὐδένα and before χρῆσασθαι, as it adds to the vigour of the sentence, and such reduplication of ἂν is too common in Greek to need illustration. Madvig, § 139. b.

- b. *τινὸς ὄντος*, ὁ αὐτῷ προωφείλετο. βούλομαι δὴ καὶ περὶ ταύτης ὑμῶν ἐξ ἀρχῆς εἰπεῖν καὶ διηγήσασθαι, ὅτι εἰδότε, ὅτι καὶ τούτων ὀφείλων δοῦναι δίκην φανήσεται. ἔσται δὲ περὶ αὐτῶν βραχύς ὁ λόγος, *κὰν ἄνωθεν*
- c. ἀρχεσθαι δοκῶ. Ἦνίκα τὰς δίκας ἔλαχον τῶν πατρίων τοῖς ἐπιτρόποις, *μειρακύλλιον ὦν κομιδῇ*, καὶ τούτον οὐδ' εἰ γέγονεν εἰδώς, *οὐδὲ γιγνώσκων*· ὥς *μηδὲ πῦν ὠφελον*· τότε μοι μελλουσῶν εἰσιέναι τῶν δικῶν εἰς ἡμέραν ὥσπερὶ τετάρτην ἢ πέμπτην, εἰσεπήδησαν ἀδελφὸς ὁ τούτου καὶ οὗτος εἰς τὴν οἰκίαν ἀντιδιδόντες *τριηραρχίαν*. τοῦνομα μὲν δὴ παρέσχευ ἐκείνος καὶ ἦν ὁ ἀντιδιδούς, 540 *Θρασύλοχος*· τὰ δὲ ἔργα πάντα ἦν καταπραττόμενα ὑπὸ

*προωφείλετο*, i.e. εἰ μὴ προξίατο μείζονα (Ulpian).

b. *καὶ τούτων* = his more ancient acts of injustice, for which also he had as yet paid no penalty.

*κὰν ἄνωθεν*. He repeats the same formula exactly at § 44 b. *ἔνωθ*. implying "a long way back" in point of time.

c. *λαγχάνει δίκ.* Like our process of having a true bill found by the grand jury. "To institute actions." The word *λαγχ.* is used because a prosecutor had to "obtain" the Archon's permission to bring a suit into Court, and the Archon decided the order of hearing "by lot." Hence *λαῖα* comes to signify simply the "declaration," or terms of the indictment. Three speeches of the orator against *Archobus* (the principal of his trustees) are extant.

*μειρακύλλ. κομιδῇ*. "Quite a stripling." Aristoph. *Ran.* 89.

*εἰδώς*. "Not knowing of defendant's existence, much less being acquainted with him, and, oh! would that I were not so to this day." With *ὠφελον* we must supply *γιγνώσκων*. On the construction of *ὠφελ.* see *Madv.* § 129. R. 2.

*εἰσιέναι*. "To come on," lit. to enter the court, this verb serving as a passive to *εἰσάγειν* in its technical sense.

*τετάρτην*, i.e. the fourth or fifth day from the time when they broke into the house.

*ἀντιδιδόντες*. "Offering to exchange." By the legal process *Antidosis*, any citizen called upon to fulfil a *leitourgia* might call upon any other person not so charged either to fulfil the duty in his stead, or submit to a complete exchange of properties. The law is quoted in the speech of the orator against *Phaeippus*, at the beginning. The trierarchia was one of the two extraordinary *leitourgiai*, the *eisphora* (property-tax) being the other: the Trierarch's duties were to supply the state at private expense with vessels of war, both triremes and smaller craft.

*Θρασύλοχος* is the brother of Midias, who as trierarch supplied his name for the proposition, and made the offer.

*καταπραττόμενα*. Buttmann's emendation for *καὶ τὰ πραττόμενα*: if the latter reading be preserved, *ὅτι* must be rejected, obviously.

τούτου. καὶ πρῶτον μὲν κατέσχισαν τὰς θύρας τῶν δ. οἰκημάτων, ὡς αὐτῶν ἤδη γυγνομένας κατὰ τὴν ἀντίδοσιν. εἶτα τῆς ἀδελφῆς, ἔτ' ἔνδον οὔσης τότε καὶ παιδὸς οὔσης κόρης, ἐναυτίον ἐφθέγγοντο αἰσχροῖα καὶ τοιαῦτα, οἷα ἂν ἄνθρωποι τοιοῦτοι φθέγγαιτο· οὐ γὰρ ἔγωγε προαχθεῖν ἂν εἰπεῖν πρὸς ὑμᾶς τῶν τότε ῥηθέντων οὐδέν· καὶ τὴν μητέρα καὶ ἐμὲ καὶ πάντας ἡμᾶς ῥητὰ καὶ ἄρρητα κακὰ ἐξεῖπον. ὁ δ' οὖν δεινότατον, καὶ οὐ λόγος, ε. ἀλλ' ἔργον ἤδη· τὰς δίκας ὡς αὐτῶν οὔσας, ἡφίσαν τοῖς ἐπιτρόποις. καὶ ταῦτ' ἐστὶ μὲν παλαιὰ, ὅμως δέ τινες ὑμῶν μνημονεύειν οἶμαι. ὅλη γὰρ ἡ πόλις τὴν ἀντίδοσιν, καὶ τὴν ἐπιβουλήν τότε ταύτην καὶ τὴν ἀσέλγειαν ᾗσθητο. κἀγὼ τότε παντίπασιν ἔρημος f. ὦν καὶ νέος κομιδῇ, ἵνα μὴ τῶν παρὰ τοῖς ἐπιτρόποις ἀποστερηθεῖν, οὐχ ὅσα ἐδυνήθην ἀνακομίσασθαι προσδοκῶν εἰσπράξαι, ἀλλ' ὅσων ἐμαυτῷ συνήδειν ἀπεστερημένον, δίδωμι εἴκοσι μνᾶς τούτοις, ὅσου τὴν

d. αὐτῶν. Ironically: "As if already their own property:" of course the house and estate would be exchanged simultaneously when antidosis was accepted.

ἔτ' ἔνδον, i. e. unmarried. Bekk. *Charicl.* p. 472 (translation).

ῥητὰ κ. τ. λ. "Against my mother, &c. they uttered the freest abuse in all varieties of language." ῥητὰ καὶ ἄρρητα is idiomatic = *dicenda tacenda*, what ought to be said and what ought not; "promiscuous." The element *ἔξ* implies the *freedom* of their speech: a similar expression is found in Soph. *Electr.* 520. καίτοι πολλὰ πρὸς πολλοὺς με δὴ Εξεῖπας, ὡς θρασύεια καὶ πέρα δίκης Ἄρχω.

e. ἡφίσαν. "Withdrew the action against the trustees," or rather "were for withdrawing," as the imperfect implies. Had Demosthenes consented to the antidosis, his action against his guardians, with the rest of his property, would have passed into the hands of Midias' brother (αὐτῶν οὔσαι); and therefore the latter would have had the option of withdrawing the suit; for which purpose Aphobus and the other trustees were doubtless aiding and abetting him. Demosthenes, however, avoided the antidosis, and accepted the leitourgia, by paying the requisite sum of money to the contractors who undertook to provide the vessel. Observe the augment placed on the first syllable of the preposition *ἐπὶ* in composition: a like irregular form, *ἡφίει*, is found at p. 301, 10, and Isæus (60, 19) uses *ἡφίουν*.

ἐδυνήθην, i. e. "I was enabled to recover," alluding to his partial success in the trial, a verdict for 10 talents against Aphobus; not "I had the power of recovering," as a mere question of right. He expected to recover 14 talents, knowing how much his guardians had defrauded him of, and therefore did not scruple about paying 20 minæ then, to avoid antidosis.

24. a. *τριηραρχίαν ἦσαν μεμσθωκότες. Τὰ μὲν δὴ τότε ὑβρίσματα τούτων εἰς ἐμὲ ταῦτ' ἐστὶ. δίκην δὲ τούτῳ λαχὼν ὕστερον τῆς κακῆγορίας, εἶλον ἐρήμην. οὐ γὰρ ἀπῆντα. λαβὼν δ' ὑπερήμερον καὶ ἔχων, οὐδενὸς ἠφάμην πώποτε τῶν τούτου, ἀλλὰ λαχὼν ἐξούλης πάλιν οὐδέπω καὶ τήμερον εἰσελθεῖν δεδύνημαι· τοσαύτας τέχνας*  
 b. *καὶ σκήψεις οὗτος εὕρισκων ἐκκρούει. κἀγὼ μὲν οὕτως εὐλαβῶς τῇ δίκῃ καὶ τοῖς νόμοις ἅπαντα πράττειν ἀξιώ· ὁ δ', ὡς ὑμεῖς ἀκούετε, ἀσελγῶς οὐ μόνον εἰς ἐμὲ καὶ τοὺς ἐμοὺς ᾤετο δεῖν ὑβρίζειν, ἀλλὰ καὶ εἰς τοὺς φυλέ- 541 τας δι' ἐμέ. ὡς οὖν ταῦτ' ἀληθῆ λέγω, κἀκει μοι τούτων τοὺς μάρτυρας, ἵν' εἰδῇθ' ὅτι πρὶν κατὰ τοὺς νόμους δίκην, ὣν πρότερον ἡδικήθην, λαβεῖν, πάλιν τοιαῦτα οἷα ἀκηκόατε ὑβρισμαί.*  
 c. *ΜΑΡΤΥΡΕΣ. Καλλισθένης Σφήττιος, Διόγνητος*

*μεμσθωκότες.* At this time two citizens combined to defray the expenses of supplying each trireme for the State. See below, § 42. d. As regards this particular trierarchy, Thrasylochus was one partner and Philinus (§ 44) was the other. Accordingly Philinus became *συντριήραρχος* to Demosthenes. A contract for the vessel had been already entered into, and Calippus had undertaken to supply it for 40 minæ, the half share of which, 20 minæ, Demosthenes paid up at once. *ὅσον κ. τ. λ.* "the sum for which they had contracted for the T." *μισθοῦν* = *redemptori locare*. Two emended Trierarchie laws will be found in the *De Coronâ*, 261, 262.

24. a. *τῆς κακῆς.* "The bad language," of which he had been speaking just before: hence the article *τῆς*.

*ἐρήμην.* "I got a verdict by default," i. e. by the non-appearance of Midias when cited in court, *οὐ γὰρ ἀπῆντα*. The adj. *ἐρημ.* is more generally, in Attic, of two terminations only: *δίκην* must, of course, be supplied here.

*ἔχων*, as well as *λαβὼν*, must be taken with *ὑπερήμερον*: the latter refers to the moment when Midias, having failed to pay his fine within the stated period, became *ὑπερήμερος*, from which moment Demosthenes had a right to seize his property for the amount: *ἔχων* to the same state of things continuing up to the present time when Demosthenes is speaking, and implying that he has still the same right, if he chose to use it.

*ἐξούλης*, sc. *δίκην*; see § 13. a. *εἰσελθ.* sc. *δίκην*; cf. *εἰσερχ. καταχειρ.* § 3. b.; also cf. the *Arphobus*, p. 840.

b. *εἰς τοὺς φυλέτας.* "But also to insult my fellow-tribesmen for my sake." See § 36. b., 8. b. c.

c. *Σφήττιος.* "Of the deme Sphettus." There were a hundred demes

Θορίκιος, Μνησίθεος Ἀλωπεκῆθεν, οἶδαμεν Δημοσθένην, φ' μαρτυροῦμεν, κρίσιν, λελογχότα Μειδία ἐξούλης, τῷ καὶ νῦν ὑπ' αὐτοῦ κρινομένῳ δημοσίᾳ, καὶ ἤδη τῇ κρίσει ἐκείνῃ διαγεγονότα ἔτη ὀκτώ, καὶ τοῦ χρόνου γεγενημένον παντὸς αἵτιον Μειδίαν, αἰεὶ προφασιζόμενον καὶ ἀναβαλλόμενον.

Ὁ τοίνυν πεποίηκεν, ὦ ἄνδρες Ἀθηναῖοι, περὶ τῆς δ. δίκης, ἀκούσατε· καὶ θεωρεῖτε ἐφ' ἐκάστου τὴν ὕβριν καὶ τὴν ὑπερηφανίαν αὐτοῦ. τῆς γὰρ δίκης, ταύτης λέγω, ἥς εἶλον αὐτὸν, γίγνεται μοι διαιτητῆς Στράτων Φαληρεὺς, ἄνθρωπος πένης μὲν τις καὶ ἀπράγμων, ἄλλως δ' οὐ πονηρὸς, ἀλλὰ καὶ πάννυ χρηστός. ὅπερ τὸν ταλαίπωρον οὐκ ὀρθῶς οὐδὲ δικαίως, ἀλλὰ καὶ πάννυ αἰσχροῦς ἀπολώλεκεν. οὗτοσὶ διαιτῶν ἡμῖν ὁ Στράτων, ἐπειδὴ ποθ' ε. ἦκεν ἢ κυρία, πάντα δ' ἤδη διεξεληλύθει ταῦτα τὰκ τῶν

in all, ten to each φυλή: the official description of a citizen would always, as here, include the name of his deme. The adjective, or adverbial form, (as Ἀλωπεκῆθεν, "of Alopece,") or ἐκ with the genitive, (as ἐκ Πειραιῶς,) are used indifferently.

διαγεγονότα. "Eight years have elapsed since this verdict." The participle is governed by οἶδαμεν, the "Law" Greek for ἴσμεν.

χρόνου = the delay.

d. εἶλον. "Convicted him." This verb can be used equally with the acc. of the criminal or of the charge. See § 24. a.

διαιτητής. There were forty-four arbiters in all, each tribe having its own special: (from a misunderstanding of Ulpian's note, some have imagined that four hundred and forty was the number, but this appears extreme, even for litigious Athens). When the damages assessed, or the sum claimed, in any case, exceeded 10 drachmæ, a diætetes had to discuss the case before it went into court. He was bound, at the expiration of a specified period, (προθεσμία,) to pronounce his sentence, to which the Archons added their subscription. Any person disputing an arbiter's decision was to bring his action against them during the 11th month, Thargelion, throughout the whole of which all the arbiters of the year had to meet daily, to answer any such charge that should be laid. Skirophorion is the 12th month of the Greek year. An arbiter guilty of collusion was liable to ἀτιμία.

ἀπράγμων. "Not a man of business."

e. ἡ κυρία, sc. ἡμέρα = the last day for pronouncing sentence; same as προθεσμία.

διεξεληλύθει. "Had been gone through." This intrans. use is somewhat rare. Vid. *Olynth.* II. p. 19. l. 17, and *Epist. ad Philipp.* 153, 7.



- νόμων, ὑπωμοσίου, καὶ παραγραφαί, καὶ οὐδὲν ἔγ' ἦν ὑπόλοιπον, τὸ μὲν πρῶτον ἐπισχεῖν ἐδείτό μου τὴν δίκαιαν, ἔπειτα εἰς τὴν ὑστεραίαν ἀναβαλέσθαι· τὸ τελευταῖον δ', ὡς οὐτ' ἐγὼ συνεχώρουν, οὐθ' οὗτος ἀπήντα,
- f. τῆς δ' ὥρας ἐγένετο ὁψὲ, κατεδήμησεν. ἤδη δὲ ἐσπέρας 54.2 οὔσης καὶ σκότους, ἔρχεται Μειδίας οὕτωσιν πρὸς τὸ τῶν ἀρχόντων οἴκημα, καὶ καταλαμβάνει τοὺς ἄρχοντας ἐξιώντας, καὶ τὸν Στράτωνα ἀπλέοντα ἤδη, τὴν ἔρημον δεδωκότα, ὡς ἐγὼ τῶν παραγενομένων τινὸς ἐπυνθανόμην. τὸ μὲν οὖν πρῶτον οἶός τ' ἦν πείθειν αὐτὸν, τὴν δίκην, ἣν καταδεδιητήκει, ταύτην ἀποδεδιητημένην ἀποφαίνειν, καὶ τοὺς ἄρχοντας μεταγράφειν. καὶ πεν-
- g. γήκοντα δραχμὰς αὐτοῖς ἐδίδου. ὡς δ' ἐδυσχέραινον οὗτοί τὸ πρᾶγμα, καὶ οὐδετέρους ἔπειθεν, ἀπειλήσας καὶ διαλοιδορηθεὶς, ἀπελθὼν τί ποιεῖν; καὶ θεάσασθε

*ὑπωμοσία.* A formal request to have the case delayed, on the ground of the defendant or plaintiff being unable to attend from illness, travel, and such like causes: "oath of excuse."

*παραγραφὴ.* The same kind of process, only made in writing, and not supported by witnesses: "bill of exception."

*ἐπισχεῖν* = to stop my appeal for arbitration.

*καταδικαίνων.* To give a verdict for the plaintiff, as *ἀποδιδάτω* is for the defendant.

f. *οἴκημα*, "the office," implying one room only.

*δεδωκότα τ. ἐρ.* "Having given the suit in favour of the plaintiff by default." *οἶκον* is, of course, understood: cf. the Latin idiom, "*lites dare secundum*."

*οἶός τ' ἦν.* "He was capable," equivalent to *ἐτάλα*, "he had the audacity." *οἶος*, without *τε*, in this sense, although defended by Reiske, is not the common Attic use.

*ἀποφαίνειν.* The technical term for "giving sentence:" *μεταγράφειν*, to re-write what you have previously written: here, apparently, the Archons were wanted to change that entry of the case which they had made in their own books.

*ἐπειθεῖν.* "Was for giving them," the orator's favourite use of an imperfect tense. A very good instance is in the *Zenodotum* 384 *ἐπειθε τὸν πρῶτον*, "he tried to persuade."

g. *τί ποιεῖν* depends, of course, on *οἶός τε ἦν*.

τὴν κακοθήβαιαν. τὴν μὲν δαίταν ἀντιλαχῶν, οὐκ ὤμοσεν, ἀλλ' εἶασε καθ' ἑαυτοῦ κυρίαν γεένεσθαι, καὶ ἀνώμοτος ἀπηνέχθη. βουλόμενος δὲ τὸ μέλλον λαβεῖν, ἡ φυλάξας τὴν τελευταίαν ἡμέραν τῶν διαιτητῶν, τὴν τοῦ Θαρρηλιῶνος ἢ τοῦ Σκιροφοριῶνος, γυγνομένην, εἰς ἣν ὁ μὲν ἦλθε τῶν διαιτητῶν, ὁ δ' οὐκ ἦλθε, πείσας τὸν πρυτανεύοντα δοῦναι τὴν ψῆφον παρὰ πάντας τοὺς νόμους, κλητῆρα οὐδ' ὄντινόν ἐπιγραψάμενος, κατηγορῶν

g. τὴν μὲν δαίταν. "He entered an objection against the arbitration (i. e. moved for a fresh trial), and then omitted to take the oath." ἀντιλαχεῖν describes the process of appeal against an arbitration considered unfair by the losing party; he had to swear that his objection was *bond fide*: this Midias omitted to do, as if the case were not worth it.

κυρίαν. "Confirmed against him." Agrees with δαίταν, of course.

ἀπηνέχθη. His name was reported to the Thesmothetæ as having neglected to take the aforesaid oath, and so the previous judgment against him became irreversible.

h. τὴν τοῦ Θαρ. ἢ Σκιρ. "The last day of the arbiters' responsibility which belonged either to Th. or Sk." The last day of every month was called *ἐνὶ καὶ νεά*, "old and new," as if half of it belonged to the departing and half to the coming month. The name arose from Solon's effort to regulate the lunar year: the moon's monthly orbit being  $29\frac{1}{2}$  days, he added half a day to six months in the year, and subtracted half a day from the other six, so that the months were alternately 30 days and 29 days. In the former class of months the last day was called *ἐνὶ κ. ν.*, in the latter it was not; but after the year ceased to be lunar, the last day of every month was called *ἐν. κ. νε.*; and though the old rules which established that name had been abolished, many people were under the impression that a month was over when the first half of its thirtieth day had expired; according to which erroneous theory, the last twelve hours of Thargelion would belong to the next month, Skirophorion. Strato, being no man of business, seems to have fallen into this error, and left the office before his responsibility was legally over: Midias, delighted to retaliate upon him, seized the opportunity, preferred his complaint at the Auditors' board, convicted the absent Strato by default, and got him punished with *ἀτιμία* for alleged partiality in his official decision.

ὁ μὲν ἦλθε. One arbiter did not attend and another did, according as they considered Thargelion was or was not come to an end already.

πρυτανεύοντα. The chairman of the Auditors (λογισταί): *De Coron.* p. 266, l. 9.

κλητῆρα = a witness present at the serving of a citation, whose name would have to be recorded on the documents.

κατηγορῶν. Buttmann defends this participle, in place of the gen. plur. *κατηγόρων*, which last would certainly have no meaning. The verb *κατηγ.* will not govern an accusative of the *person*, it is true, but it will an accus. of the *thing*; as Eurip. *Heracl.* 418; *Antipho.* 112, 34, &c. We may therefore understand the whole expression here as "bringing an accusation in the absence of the defendant," *δίκη* being understood with *ἔρημον*.

- ἔρημον, οὐδενὸς παρόντος, ἐκβάλλει καὶ ἀτιμοὶ τὸν διαι-  
 ι. τητήν. καὶ νῦν εἰς Ἀθηναίων, ὅτι Μειδίας ἔρημον ὥφλε  
 δίκην, ἀπάντων ἀπεστέρηται τῶν ἐν τῇ πόλει, καὶ καθά-  
 παξ ἀτιμος γέγονε. καὶ οὔτε δίκην λαχεῖν ἀδικηθέντα,  
 οὔτε διαιτητήν γενέσθαι Μειδίᾳ, οὔθ' ὅλως τὴν αὐτὴν  
 25. a. ὁδὸν βαδίζειν, ὡς ἔοικεν, ἔστ' ἀσφαλές. Δεῖ δὴ τοῦτο τὸ  
 πρῶγμα ὑμᾶς οὕτως σκέψασθαι, καὶ λογίσασθαι τί ποτ'  
 ἐστὶν ὃ παθὼν Μειδίας οὕτως ὥμῶν τηλικαύτην ἐπεβού-  
 λευσε λαβεῖν τῶν πεπραγμένων παρ' ἀνδρὸς πολίτου 543  
 δίκην· κὰν μὲν ᾗ τι δεινὸν ὡς ἀληθῶς καὶ ὑπερφυές,  
 συγγνώμην ἔχειν· ἐὰν δὲ μηδὲν, θεάσασθε τὴν ἀσέλγει-  
 αν καὶ τὴν ὁμότητα, ᾗ καθ' ἀπάντων χρήται τῶν ἐν-  
 b. τυγχανόντων. Τί οὖν ἔσθ' ὃ πέπονθε; Μεγάλην νὴ Δι'  
 ὥφλε δίκην, καὶ τοσαύτην ὥστ' ἀποστερεῖσθαι τῶν ὄντων.

οὐδενός, *i. e.* no one present to plead Strato's cause, as he had gone away himself in ignorance of what was impending.

ἐκβάλλει. *sc. de foro.* (Buttm.) It would amount to outlawry, according to our ideas. "He outlaws and disfranchises." To add force to his sentence, the orator represents Midias as doing *himself* what, in fact, was done only *at his instigation* by the authorities. "And now one of the arbiters (*i. e.* Strato), because Midias was cast in a suit by default, has been deprived of all his privileges in the city." This is ironical: of course the verdict against Midias was the ultimate cause of Strato's ruin: the orator represents it as the immediate cause, whereas that immediate cause was Strato's own stupidity.

i. καὶ οὔτε. "And it is not safe either to institute an action against Midias when you are injured by him, or to become his arbiter, or, in a word, to walk on the same highway with him."

25. a. His meaning is, Just consider what provocation Midias had: if it was great excuse him; if there was none, take this as an instance of his usual presumption.

λογίσασθαι. "Consider what in the world was this gross cruelty that Midias suffered, that he plotted to inflict such deep vengeance, for what had occurred, on the head of a citizen."

θεάσασθε. Others read θεάσασθαι, depending, like ἔχειν, on δεῖ. "Mark the brutality he exhibits to all that cross his path."

b. The orator introduces an imaginary interlocutor arguing in excuse for Midias. What harm has been done him? He has lost a verdict, says the interlocutor, with heavy damages. No! the damages were only a thousand drachma. Yes, says the other, but even that is unpleasant when the verdict is unjust, and he suffered under a technical plea. That was not the case: and, moreover, he never paid up. Demosthenes' replies are both introduced by ἄλλᾳ. Ὁν νὴ Δία, see § 12. a.

Ἀλλὰ χιλίων ἡ δίκη μόνον ἦν δραχμῶν. Πάνυ γε· ἀλλὰ δάκνει καὶ τοῦτο, φαίη τις ἂν, ὅταν ἐκτίνειν ἀδίκως δέῃ· συνέβη δὲ ὑπερήμερον γενομένου λαθεῖν αὐτῷ, διὰ τὸ ἀδικηθῆναι. Ἀλλ' αὐθημερόν μὲν ἦσθετο· ὃ καὶ μέγιστόν ἐστι τεκμήριον τοῦ μηδὲν ἡδίκηκεναι τὸν ἄνθρωπον· δραχμὴν δ' οὐδέπω μίαν ἐκτέτικεν. ἀλλὰ μήπω c. τοῦτο. ἀλλὰ τὴν μὴ οὔσαν ἀντιλαχεῖν αὐτῷ ἐξῆν δήπου καὶ πρὸς ἐμὲ τὸ πρᾶγμα καταστήσασθαι, πρὸς ὅνπερ ἐξ ἀρχῆς ἦν ἡ δίκη. ἀλλ' οὐκ ἡβούλετο. ἀλλ' ἵνα μὴ Μειδίας ἀτίμητον ἀγωνίσηται δέκα μυνῶν δίκην, πρὸς ἣν οὐκ ἀπήντα, δέον· καὶ, εἰ μὲν ἡδίκηκε, δίκην δῶ, εἰ δὲ μὴ, ἀποφύγῃ· ἄτιμον Ἀθηναίων εἶναι δεῖ, καὶ μήτε συγγνώμης μήτε λόγου μήτε ἐπιεικέως μηδεμιᾶς τυχεῖν, ἀ καὶ τοῖς ὄντως ἀδικοῦσιν ἅπανθ' ὑπάρχει. ἀλλ' ἐπειδὴ d. γε ἡτίμωσεν ὃν ἐβουλήθη, καὶ τοῦτ' ἐχαρίσασθε αὐτῷ,

συνέβη. "And it happened that he became a defaulter before he knew it, because the verdict against him was unfair." Another excuse urged for Midias; that as he was unjustly cast he did not know when the full period, during which his fine should have been paid, had expired. The ordinary construction, *ἔλαθεν ὑπερήμερος γενόμενος*, is varied by the introduction of *συνέβη*. Demosthenes replies that Midias knew he was cast, the very day the verdict was given.

μήπω τοῦτο = Let us not allude to this as yet: "of that hereafter."

c. ἀντιλαχ. τὴν μὴ οὔσαν = to object to the verdict which [in his view] was null and void: i.e. to move for a new trial and have the old verdict set aside.

ἀτίμητον. See note at 9. c. Of course this paragraph is all ironical: that Midias, forsooth, may avoid standing his trial for petty damages, Strato must be a ruined man. "To save him from defending an action with damages legally assessed for 10 minæ, at which he put in no appearance, though he was bound to; to save him from either paying the penalty if he has done wrong, or being acquitted if he has not, one of the Athenians must needs be disfranchised." δῶ is, of course, governed by ἵνα μὴ.

καὶ τοῖς ὄντως. "Even to those who are really guilty." Strato had not had a hearing, so there was no opportunity for shewing him consideration or leniency.

d. ἐχαρίσασθε. "You had thus far indulged him:" after getting his own way throughout, has he complied with that legal sentence which instigated him to act so cruelly?

καὶ τὴν ἀναιδῆ γνώμην, ἣ ταῦτα προαιρεῖται ποιεῖν, ἐνέ-  
 πλησεν αὐτοῦ, ἐκείνο ἐποίησε, τὴν καταδίκην ἐκτέτικε, δι'  
 ἣν τὸν ἀνθρωπον ἀπώλεσεν; οὐδὲ χαλκοῦν οὐδέπω καὶ  
 e. τήμερον· ἀλλὰ δίκην ἐξούλης ὑπομένει φεύγων. οὐκοῦν  
 ὁ μὲν ἡτίμωται καὶ παραπόλωλεν, ὁ δ' οὐδ' ὅτιοῦν πέ-  
 πονθεν, ἀλλ' ἄνω κάτω τοὺς νόμους, τοὺς διαιτητὰς, 544  
 πάνθ' ὅσα ἂν βούληται στρέφει. καὶ ἤν μὲν κατὰ τοῦ  
 διαιτητοῦ γνώσιν, ἣν ἀπρόσκλητον κατεσκεύασεν, αὐτὸς  
 κυρίαν ἐαυτῷ πεποιήται· ἣν δ' αὐτὸς ὦφλεν ἐμοί, προσ-  
 f. κληθεῖς, εἰδὼς, οὐκ ἀπαντῶν ἄκυρον ποιεῖ. καίτοι εἰ παρὰ  
 τῶν ἔρημον καταδιαιτησάντων αὐτοῦ τηλικαύτην δίκην  
 οὗτος ἀξιοῖ λαμβάνειν, τίνα ὑμῖν προσήκει παρὰ τούτου  
 λαβεῖν, τοῦ φανερώς τοὺς ὑμετέρους νόμους ἐφ' ὕβρει  
 παραβαίνοντος; εἰ γὰρ ἀτιμία καὶ νόμων καὶ δικῶν καὶ

g. "Under the influence of which he makes a principle of acting thus."

τὴν καταδίκην. "Has he paid up the fine on account of which he ruined the man?" i.e. ruined Strato, for having imposed a fine upon him in the arbitration.

χαλκοῦς. The eighth part of an obol. It may be useful to mention the ratio of Attic money in the case of the four ordinary coins: six obols went to a drachma, a hundred drachmas to a mina, sixty minas to a talent. The value of a talent was about £250., of an obol about 1½d.

e. ὑπομένει φεύγων. "He continues defendant," see § 24. a. The expression is like *ἠνείχετο ὁρῶν* before, § 18. c. *φεύγειν*, however, is the ordinary and simpler reading.

ἄνω κάτω. "Upside down:" καὶ usually stands between them in this phrase. Cf. Aristoph. *Av.* 3. Heind. *Gorg.* 493. a.: the absence of the copulatives throughout this sentence displays the indignation of the speaker.

καὶ τὴν μὲν. "And the decision against the arbitrator which he contrived without summons, he has himself got ratified for his own benefit: whereas that sentence he incurred at my suit, though summoned, with his full knowledge, and defaulting, he makes null and void." His conduct has been as thoroughly illegal as mine has been legal; yet Strato has suffered the consequences of his action, he has never submitted to the penalty of mine, and so nullifies it. *παρεσκεύ.* is quite the orator's technical word for *false* charges, so in p. 19, l. 28; p. 1048, l. 18, &c. That the charge was *ἀπρόσκλη.* has been stated at § 24. h.

f. τῶν ἔρημον. Strato was the only instance, but Demosthenes implies that Midias would do the same to any one else that acted similarly: thence the plural.

πάντων στέρησις, ἐκείνου τὰδικήματος προσήκουσά ἐστι δίκη, τῆς γε ὕβρεως μικρὰ θάνατος φαίνεται. Ἀλλὰ γ. μὴν ὡς ἀληθῆ λέγω, κάλει μοι τούτων τοὺς μάρτυρας, καὶ τὸν τῶν διαιτητῶν ἀνάγνωθι νόμον.

**ΜΑΡΤΥΡΕΣ.** Νικόστρατος Μυρβρινούσιος, Φανίας Ἀφιδναῖος, οἶδαμεν Δημοσθένην, ᾧ μαρτυροῦμεν, καὶ Μειδίαν τὸν κρινόμενον ὑπὸ Δημοσθένους, ὅτ' αὐτῷ Δημοσθένους ἔλαχε τὴν τοῦ κακηγορίου δίκην, ἐλομένους διαιτητὴν Στράτωνα, καὶ ἐπεὶ ἦκεν ἡ κυρία τοῦ νόμου, οὐκ ἀπαντήσαντα Μειδίαν ἐπὶ τὴν δαίταν, ἀλλὰ καταλιπόντα. γενομένης δὲ ἐρήμου κατὰ Μειδίου, ἐπιστάμεθα ἡ. Μειδίαν πείθοντα τὸν τε Στράτωνα τὸν διαιτητὴν, καὶ ἡμᾶς ὄντας ἐκείνοις τοῖς χρόνοις ἄρχοντας, ὅπως τὴν δαίταν αὐτῷ ἀποδιδιαιτήσομεν, καὶ δίδόντα δραχμὰς πεντήκοντα. καὶ ἐπειδὴ οὐχ ὑπεμείναμεν, προσαπειλήσαντα ἡμῖν, καὶ οὕτως ἀπαλλαγέντα. καὶ διὰ ταύτην τὴν αἰτίαν ἐπιστάμεθα Στράτωνα ὑπὸ Μειδίου καταβραβεύ-  
545 θέντα, καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα.

Λέγε δὴ καὶ τὸν τῶν διαιτητῶν νόμον.

i.

**ΝΟΜΟΣ.** Ἐὰν δέ τινες περὶ συμβολαίων ἰδῶν

g. **MARTYPEΣ.** The words and details of this deposition have already occurred above, and scarcely need further comment. We may observe another instance of inferior Greek in the form *κακηγόριον*. The plural of *χρόνος* is quite classical, *Lys.* 99, 40; but *καταβραβευθέντα*, "unfairly sentenced," is only found elsewhere in Hellenistic Greek. *πείθοντα* and *δίδοντα* are imperfects, see § 24. f. (last note).

h. *ὑπεμείναμεν*. "As we would not stand it, he threatened us, and so took himself off."

i. **ΝΟΜΟΣ.** "If certain parties are at issue with one another concerning private bonds, and wish to select any person as their arbiter, be it lawful for them to select whatsoever arbiter they please." The law here cited has no bearing upon the argument: Ulpian says "the orator reads this law to shew the bench that Strato's fine upon Midias was the legal fine, and that he was right in so pronouncing judgment by default." Clearly, therefore, Ulpian must have had a different law before him, and we may infer that this has been wrongly substituted by some carelessness of the copyist. Others suppose that this is only the beginning of the proper law, and that the latter part, (which would refer to the case in court,) has been omitted.

πρὸς ἀλλήλους ἀμφισβητῶσι, καὶ βούλονται διαιτητὴν ἐλέσθαι ὄντινον, ἐξέστω αὐτοῖς αἰρεῖσθαι, ὃν ἂν βούλονται διαιτητὴν. ἐπειδὴν δ' ἔλονται κατὰ κοινὸν, μενέτωσαν ἐν τοῖς ὑπὸ τούτου διαγνωσθεῖσι, καὶ μηκέτι καταφερέτωσαν ἀπὸ τούτου ἐφ' ἕτερον δικαστήριον ταῦτὰ ἐγκλήματα· ἀλλ' ἔστω τὰ κριθέντα ὑπὸ τοῦ διαιτητοῦ κύρια.

26. a. Κάλει δὴ καὶ τὸν Στράτωνα αὐτὸν, τὸν τὰ τοιαῦτα πεπονθότα. ἐστάναι γὰρ ἐξέσται δῆπουθεν αὐτῷ. οὗτος, ὃ ἄνδρες Ἀθηναῖοι, πένης μὲν ἴσως ἐστίν, οὐ πονηρὸς δέ γε. οὗτος μέντοι πολίτης ὢν, ἐστρατευμένος ἀπάσας τὰς ἐν ἡλικίᾳ στρατείας, καὶ δεινὸν οὐδὲν εἰργασμένος, ἔσθηκε νυνὶ σιωπῇ, οὐ μόνον τῶν ἄλλων ἀγαθῶν τῶν κοινῶν ἀπεστερημένος, ἀλλὰ καὶ τοῦ φθέγξασθαι καὶ ὀδύρασθαι. καὶ οὐδ' εἰ δίκαια ἢ ἄδικα πέπονθεν, οὐδὲ ταῦτ' b. ἐξεστὶν αὐτῷ πρὸς ὑμᾶς εἰπεῖν. καὶ ταῦτα πέπονθεν ὑπὸ Μειδίου, καὶ τοῦ Μειδίου πλούτου καὶ τῆς ὑπερηφανίας, παρὰ τὴν πενίαν καὶ ἐρημίαν καὶ τὸ τῶν πολλῶν εἰς

ἐπειδὴν δ' ἔλονται. (This is Reiske's excellent emendation for ἐπειδὴν βούλονται. The words δ' ἔλονται probably became corrupted into θέλονται, and this apparent barbarism was altered into βούλονται.) "When they shall have chosen their arbiter by common consent, let them abide by his decision, and not transfer the same charge from his bench into any other subsequent court, but let his sentence be final."

26. a. ἐστάναι = he may stand in court, I presume, though his disfranchisement prevents him from complaining against Midias, or in fact giving evidence at all, § 27. b.

γε may fairly here be rendered by its stereotyped translation, "at any rate."

ἡλικία. Here, the age for military service, viz. from 18 to 60.

ὀδύρασθαι. In the speech against *Timocrates*, p. 716, the law is quoted which prohibited disfranchised persons from appealing against their sentence, in the senate or the ecclesia.

b. παρὰ τὴν πενίαν. "By reason of his poverty," § 18. a. This use of παρὰ calls to mind our colloquial expression "all along of."

τὸ τῶν πολλῶν. "And his being one of the lower classes;" i. e. the insignificance of his position made him an easy victim.

εἶναι. καὶ εἰ μὲν παραβὰς τοὺς νόμους ἔλαβε τὰς πεν-  
 τήκοντα δραχμὰς παρ' αὐτοῦ, καὶ τὴν δίκην, ἣν κατε-  
 διήτησεν, ἀποδεδιητημένην ἀπέφηεν, ἐπίτιμος ἂν ἦν, καὶ,  
 οὐδὲν ἔχων κακὸν, τῶν ἴσων μετείχε τοῖς ἄλλοις ἡμῖν. c.  
 ἐπειδὴ δὲ παρείδε πρὸς τὰ δίκαια Μειδίαν, καὶ τοὺς  
 546 νόμους μᾶλλον ἔδεισε τῶν ἀπειλῶν τῶν τούτου, τηλικαῦτα  
 τηλικαύτῃ καὶ τοιαύτῃ συμφορᾷ περιπέπτωκεν ὑπὸ τούτου. d.  
 εἴθ' ὑμεῖς τὸν οὕτως ὤμδον, τὸν οὕτως ἀγνώμονα, τὸν τη-  
 λικαύτας δίκας λαμβάνοντα ὧν αὐτὸς ἡδίκησθαί φησι  
 μόνον· οὐ γὰρ ἡδίκητό γε· τοῦτον ὑβρίζοντα λαβόντες  
 εἰς τινα τῶν πολιτῶν ἀφήσετε, καὶ μήθ' ἑορτῆς, μήτε  
 ἱερῶν, μήτε νόμου, μήτ' ἄλλου μηδεὸς πρόνοϊαν ποιού-  
 μενον; οὐ καταψηφιεῖσθε; οὐ παράδειγμα ποιήσετε; καὶ e.  
 τί φήσετε, ὦ ἄνδρες δικασταί; τίνα, ὦ πρὸς τῶν θεῶν,  
 ἔξετε εἰπεῖν πρόφασιν δικαίαν ἢ καλήν; ὅτι νῆ Δία  
 ἀσελγῆς ἐστὶ καὶ βδελυρὸς; ταῦτα γὰρ ἐστὶ τάληθῆ.  
 ἀλλὰ μισεῖν ὀφείλετε, ὦ ἄνδρες Ἀθηναῖοι, δήπου τοὺς  
 τοιοῦτους μᾶλλον ἢ σῶζειν. ἀλλ' ὅτι πλούσιός ἐστιν;  
 ἀλλὰ τοῦτό γε τῆς ὕβρεως αὐτοῦ σχεδὸν αἴτιον εὐρήσετε  
 ὄν· ὥστ' ἀφελεῖν τὴν ἀφορμὴν, δι' ἣν ὑβρίζει, προσήκε  
 μᾶλλον ἢ σῶσαι διὰ ταύτην. τὸ γὰρ χρημάτων πολλῶν

καὶ εἰ μὲν. Had he accepted the bribe, and reversed the decision, Midias would not have persecuted him, but left him in possession of his station and civic privileges.

c. παρείδε. "Disregarded Midias in comparison with equity," = thought less of Midias than of his own judicial responsibility.

d. λαμβάνοντα ὧν. "This creature, so brutal, so unfeeling, who inflicts such retribution for the injuries he only *says* he has received (for injured he was *not*) this monster, I say, will you suffer to escape, when you have convicted him of wanton outrage on one of the citizens?" οὐ γὰρ ἡδίκητό γε is quite parenthetical, to explain φησι μόνον.

e. νῆ Δία has again the adversative sense mentioned above, § 12. a.

σχεδὸν αἴτιον. "Well nigh the cause:" the venality of an Athenian law court made misdemeanours a luxury of the wealthy. Aristoph. *Vesp.* 552. sq.

ἀφορμὴν. "The material instrument." χρημάτων depends, of course, on κύριον = to allow an abandoned character to have money at his disposal.



- θρασὺν καὶ βδελυρὸν καὶ τοιοῦτον ἄνθρωπον ἔαν εἶναι  
 27.a. κύριον, ἀφορμὴν ἐστὶν ἐφ' ὑμᾶς αὐτοὺς δεδωκέναι. Τί  
 οὖν ὑπόλοιπον; ἐλεῆσαι, νῆ Δία. παῖδια γὰρ παραστή-  
 σεται, καὶ κλαίῃσει, καὶ τούτοις αὐτὸν ἐξαιτήσεται.  
 τοῦτο γὰρ λοιπόν. ἀλλ' ἵστε δήπου τοῦθ, ὅτι τοὺς  
 ἀδίκως τι πάσχοντας, ὃ μὴ δυνήσονται φέρειν, ἐλεεῖν  
 προσήκει, οὐ τοὺς ὧν πεποιήκασιν δεινῶν δίκην διδόντας.  
 b. καὶ τίς ἂν ταύτ' ἐλεήσειε δικαίως; ὁρῶν τὰ τοῦδε οὐκ  
 ἐλεθθέντα ὑπὸ τούτου, ἃ τῇ τοῦ πατρὸς συμφορᾷ, χωρὶς  
 τῶν ἄλλων κακῶν, οὐδ' ἐπικουρίαν ἐνούσαν ὁρᾷ. οὐ γὰρ  
 ἔστιν ὀφλημα, ὅ, τι χρή καταθέντα ἐπίτιμον γενέσθαι  
 τοῦτον, ἀλλ' ἀπλῶς οὕτως ἡτίμωται τῇ ῥύμῃ τῆς ὀργῆς  
 καὶ τῆς ὑβρεως τῆς Μειδίου. τίς οὖν ὑβρίζων παύσεται, 547  
 c. καὶ δι' ἃ ταῦτα ποιεῖ χρήματα ἀφαιρεθήσεται, εἰ τοῦτον

τοιοῦτον, i. e. a miscreant like Midias.

27. a. κλαίῃσει. See note on § 22. b. Cf. also Cic. *Brutus*, 23, 3, *Suos pueros flets commendabat*—isque se tum eripuit flammâ, propter pueros misericordiâ populi commotâ. Also, Cic. *Orator*. 38, 131. The phrase αὐτὸν ἐξαιτῆσθαι is very parallel to *se eripere*.

ὃ μὴ δυνήσονται. The relative *ὃς* followed by *μὴ* differs from *ὃς* followed by *οὐ*, much as *qui* (= *talis ut*) with the subjunctive differs from *qui* with the indicative. The use of *μὴ* implies a comprehensive class, the use of *οὐ* one or more particular instances. Here, for example, *ὃ μὴ δυν. φερ.* = any and every of that class of injuries which they are unable to bear: whereas *ὃ οὐ κ. τ. λ.* = that particular injury which is unendurable. See also Madvig, § 203.

b. ταῦτα. sc. τὰ παῖδια Μειδίου, as τὰ τοῦδε refers to Strato's children. "Who could fairly pity Midias' children when they perceive that Strato's have received no pity from Midias; whereas the children of Strato see that their father's misfortune, besides other evils, admits of no remedy? For there is no penalty on payment of which Strato could be restored to his franchise." There were three grades of *ἀτιμία*, one for more serious crimes, which was perpetual and hereditary; one for neglect of duties, which was removed on the duties being properly fulfilled; and a third, which was only partial as regarded the deprivation of civic rights. Strato was condemned for partiality as a judge, and therefore fell under the first of these three penalties: had he only been a debtor to the treasury, he might have become *ἐπίτιμος* again by discharging the debt, as his *ἀτιμία* would have belonged to the second class.

ῥύμη. "Whirlwind." lit. the rush and impetus; cf. the expression *πτερόγυνος ῥύμη*.

c. εἰ τοῦτον. In some editions *μὲν* follows *τοῦτον*, and from *τίς οὖν το συνοργίσθητε* is one sentence, the note of interrogation at *ἐλεήσετε* being omitted; but this would require *μηδὲ* to be read before *συνοργισ.*, and the

ὥσπερ δεινὰ πάσχοντα ἐλεήσετε ; εἰ δέ τις πένης, μηδὲν ἡδικηκώς, ταῖς ἐσχάταις συμφοραῖς ἀδίκως ὑπὸ τούτου περιπέπτωκε, τούτῳ δ' οὐδὲ συνοργισθήσεσθε ; μηδαμῶς. οὐδεὶς γάρ ἐστι δίκαιος τυγχάνειν ἐλέου τῶν μηδένα ἐλεούντων, οὐδὲ συγγνώμης τῶν ἀσυγγνωμόνων. ἐγὼ δ. γὰρ οἶμαι πάντας ἀνθρώπους φέρειν ἀξιῶν παρ' αὐτῶν εἰς τὸν βίον αὐτοῖς ἔρανον παρὰ πάνθ' ὅσα πράττουσιν, οὐ τούτου μόνον, ὃν συλλέγουσι καὶ οὐ πληρωταὶ γίγνονται τινες, ἀλλὰ καὶ ἄλλον. οἶον, ἐγὼ τις οὐτοσί e. μέτριος πρὸς ἅπαντάς εἰμι, ἐλεήμων, εὖ ποιῶν πολλούς· ἅπασι προσήκει τῷ τοιούτῳ ταῦτα εἰσφέρειν, ἐάν που καιρὸς ἢ χρεία παραστή. ἕτερος οὐτοσί τις βίαιος,

natural answer would be οὐδεὶς, instead of μηδαμῶς (sc. τοῦτο ποιῶτε). The reading of Buttmann's text is probably the correct one: "Who then will desist from wanton outrage? who will be mulcted of the money by means of which he perpetrates this conduct, if you shew pity to Midias? But when a poor man has fallen, by Midias' villany, into the greatest misfortunes, will you then refuse to share his indignation at his persecutor?" 'The particle δὲ is sometimes used in Attic prose with a certain emphasis (akin to δὴ) in an apodosis; but only where the apodosis, after a conjunction or relative adverb of comparison (ὥς, ὥσπερ), is made to stand out with special emphasis, by a demonstrative word or personal pronoun denoting an opposition to some other term.' Madvig, § 188, R. 6. Cf. Xen. *Hell.* 4, 1, 33. εἰ οὖν ἐγὼ μὴ γινώσκω τὰ δίκαια, ὑμεῖς δὲ διδάξατε με. Soph. *Œd.* R. 1267, and elsewhere. The protasis, therefore, in this sentence extends from εἰ δέ τις πένης down to περιπέπτωκε, where the apodosis begins.

d. φέρειν ἀξιῶν. The latter word is objected to by Reiske because it does not occur in the twin passage, § 50. b. If retained, ἀξιῶν has its ordinary sense, "think right to contribute:" "make a point of contributing." αὐτῶν and αὐτοῖς are reciprocal rather than reflexive. The ἔρανοι at Athens somewhat resembled our benefit clubs: citizens subscribing to an ἔρανος for general relief (πληροῦντες ἔρανον) could draw from it in their own time of need (συλλέγειν ἔρανον): the orator intimates that human life is on the same principle, if we contribute benefits to society we may expect benefits in return; if injuries, injuries. Cf. Dem. *adv. Aristog.* 776. The passage may be thus rendered: "For I think that all men, throughout the whole tenor of their conduct, are ready to contribute mutually a benefit subscription for their several lives, not that subscription only which they draw (under adversity) and of which there are certain contributors, but another also. *Par exemple*, here am I, an individual fair to everybody.... to such a person all men should pay the same (kindness and equity). Here is another man, outrageous and brutal, pitying not a soul, and actually recognizing no one as a human being: he should be endowed with the same allowance (as he makes). You, Midias, as you have contributed this subscription (of brutality) deserve to draw the like repayment."

- ὡμὸς, οὐδένα οὐτ' ἐλεῶν οὐθ' ὅλως ἀνθρώπου ἡγούμενος·  
 τούτῳ τὰς ὁμοίας φορὰς παρ' ἐκάστου δίκαιον ὑπάρ-  
 χειν. σὺ δὲ πληρωτὴς τοιούτου γεγωνὸς ἐράνου σεαυτῷ  
 28. a. τοῦτον δίκαιος εἰ συλλέξασθαι. Ἐγούμαι μὲν τοίνυν, ὦ  
 ἄνδρες Ἀθηναῖοι, καὶ εἰ μὴδὲν ἔτ' ἄλλο εἶχον κατηγορεῖν  
 Μειδίου, μὴδὲ δεινότερα ἦν, ἢ μέλλω λέγειν, ὧν εἰρηκα,  
 δικαίως ἂν ὑμᾶς ἐκ τῶν εἰρημένων καὶ κατανηφίσασθαι  
 καὶ τιμᾶν αὐτῷ τῶν ἐσχάτων. οὐ μὴν ἐνταῦθ' ἔστηκε τὸ  
 πρᾶγμα, οὐδ' ἀπορήσει μοι δοκῶ τῶν μετὰ ταῦτα·  
 b. τοσαύτην ἀφθουίαν οὗτος πεποίηκε κατηγοριῶν. ὅτι μὲν  
 δὴ λειποταξίου γραφὴν κατεσκεύασε κατ' ἐμοῦ, καὶ τὸν  
 τοῦτο ποιήσαντα ἐμισθώσατο, τὸν μιὰρὸν καὶ λίαν εὐ-  
 χερῇ, τὸν κοινορτὸν, Εὐκτήμονα, ἐάσω. καὶ γὰρ οὐτ'  
 ἀνεκρίνατο ταύτην ὁ συκοφάντης ἐκεῖνος, οὐθ' οὗτος οὐ- 548  
 δένος ἔνεκα αὐτὸν ἐμισθώσατο, πλὴν ἵν' ἐκκέοιτο πρὸ τῶν  
 c. Ἐπωνύμων, καὶ πάντες ὀρῶεν· Εὐκτήμων Λουσιεὺς ἐγρά-  
 ψατο Δημοσθένην Παιανιέα λειποταξίου, καὶ μοι δοκεῖ  
 καὶ προσγράψασθαι τοῦθ' ἡδέως, εἰ πῶς ἐνῆν, ὅτι Μειδίῳ

28. a. ἔστηκε τὸ πρᾶγμα. "The case is not yet finished," a very slight extension on the general meaning of ἔστηκε, "stands," or "has come to a stop."

ἀφθουίαν. "Such an affluence" of things to accuse him of.

b. λειποταξίου. "Desertion," failing to appear among the troops after they had been enrolled for a campaign. A charge for such offences would be exhibited as a public document in front of the Eponymi, ten statues in the Agora of the heroes that gave their names to the Attic tribes. The document would be worded as below: first the accuser's name, then ἐγράψατο, next the name of the offender, lastly the offence.

κοινορτὸν = qui gaudet sordibus et squalore: "scum of the earth." The line of Anaxandridas is well known:

Χαίρει τις αὐχμῶν ἢ ῥυπῶν κοινορτος ἀναπέφνηε.

ἀνεκρίνατο. "Presented himself for examination." Ἀνάκρισις is thus explained by Ulpian: "Any one making an impeachment is examined (ἀνακρίνεται) before the Archons' court, as to whether he will prosecute the case, whether he has witnesses, whether he requires to cite any."

οὐδένος ἔνεκα. Midias could have no motive for this unfounded charge but the pleasure of annoying Demosthenes by its publicity, and he would have liked to attach his own name as instigator of Euctemon, just to shew society how he could aggravate his enemies.

μισθωσαμένου γέγραπται. ἀλλ' ἐὼ τοῦτο. ἐφ' ἣ γὰρ ἐκείνος ἡτίμωκεν αὐτὸν οὐκ ἐπεξελθὼν, οὐδεμιᾶς ἔγωγ' ἔτι προσδέομαι δίκης, ἀλλ' ἱκανὴν ἔχω. 'Ἀλλ' ὃ καὶ δεινὸν, ὧ 29. a. ἄνδρες 'Αθηναῖοι, καὶ σχέτλιον, καὶ κοινὸν ἔμουγ' ἀσέβημα, οὐκ ἀδίκημα μόνον, τούτῳ πεπρᾶχθαι δοκεῖ, τούτ' ἐρῶ. τῷ γὰρ ἀθλίῳ καὶ ταλαιπῶρῳ κακῆς καὶ χαλεπῆς συμβάσεως αἰτίας 'Αριστάρχῳ τῷ Μόσχου, τὸ μὲν πρῶτον, ὧ ἄνδρες 'Αθηναῖοι, κατὰ τὴν ἀγορὰν περιῶν, ἀσεβεῖς καὶ δεινοὺς λόγους ἐτόλμα περὶ ἐμοῦ λέγειν, ὡς ἐγὼ τὸ πρᾶγμά εἰμι τοῦτο δεδρακώς· ὡς δ' οὐδὲν ἦννε τούτοις, b. προσελθὼν τοῖς ἐπ' ἐκείνον ἄγουσι τὴν αἰτίαν τοῦ φόνου, τοῖς τοῦ τετελευτηκότος οἰκέοις, χρήμαθ' ὑπισχνεῖτο δώσειν, εἰ τοῦ πράγματος αἰτιᾶντο ἐμέ. καὶ οὔτε θεοὺς, οὔθ' ὅσιαν, οὔτ' ἄλλο οὐδὲν ἐποιήσατ' ἐμποδῶν τῷ τοιούτῳ λόγῳ· οὔδ' ὤκησεν. ἀλλ' οὐδὲ, πρὸς οὓς ἔλεγεν αὐτοὺς ἡσχύνθη, εἰ τοιοῦτο κακὸν καὶ τηλικούτον ἀδίκως ἐπάγει τῷ· ἀλλ' ἕνα ὄρον θέμενος παντὶ τρόπῳ με c. ἀνελεῖν, οὐδὲν ἐλλείπειν ᾗετο δεῖν· ὡς δέον, εἴ τις

c. *ἡτίμωκεν*. Whoever dropped an accusation once made, or failed to obtain one-fifth of the votes in court, was liable to the third degree of *ἀτιμία*, and could no longer appear as accuser in a similar case. See the speech *adv. Aristog.* p. 803. As Euctemon had met this fate, Demosthenes says he is satisfied and requires no further vengeance.

29. a. *'Αριστάρχου*. Nicodemus, a most intimate friend of Eubulus, was found murdered. Aristarchus was charged with the deed, and as Eubulus was a political enemy of Demosthenes, the latter (according to Midias) was likely to have instigated Aristarchus to the atrocity. (Ulpian.)

b. *ἐμποδῶν*. "Allowed nothing to stand in his way." Xen. *Cyrop.* IV. 2, § 46. *ἄλβον δὲ ὅλον περῶμενοι θηρᾶν, εἰ ἐμποδῶν τι ποιησάμεθα γενέσθαι ἡμῖν οὐκ ἂν πρόποντα ἡμῖν δοκοῖμεν ποιεῖν*.

*οὐδ' ὤκησεν*. "No! he did not even hesitate;" this is not to be taken in conjunction with *ἐποιήσατ'*, but as a complete and separate sentence.

*εἰ*, after verbs of feeling, is often used where we might expect *ὅτι*. See Madvig, § 194. c. "Not even the presence of those he was addressing made him feel ashamed of bringing such an evil on a person," i. e. as he was trying to bring on me, in the shape of this charge of murder.

c. *δεῖν* is very undesirable, as *δεόν* so immediately follows: if *δεῖν* be omitted *ᾗετο* has the force of *ἠξίου*, "he resolved," as § 21. b. *ὄρον* is exactly the Latin *finis*, "end in view."

*ὡς δέον*. "As though, in the event of any victim of his outrage thinking

- ὑβρισθεὶς ὑπὸ τούτου δίκης ἀξιοῖ τυχεῖν, καὶ μὴ σιωπᾶ, τούτου ἐξόριστον ἀνηρῆσθαι, καὶ μηδαμῇ παρεθῆναι, ἀλλὰ 549 καὶ λειποταξίου γραφὴν ἡλωκέναι, καὶ ἐφ' αἵματι φεύ-  
 30. a. γειν, καὶ μονοноῦ προσηλῶσθαι. Καίτοι ταῦθ' ὅταν ἐξελεγχθῇ ποιῶν, πρὸς οἷς ὑβρίζε με χορηγοῦντα, τίνος  
 b. συγγνώμης, ἢ τίνος ἐλέου δικαίως τεύξεται παρ' ὑμῶν; ἐγὼ μὲν γὰρ αὐτὸν, ὦ ἄνδρες Ἀθηναῖοι, νομίζω αὐτόχειρά μου γεγενῆσθαι τούτοις τοῖς ἔργοις· καὶ τότε μὲν τοῖς Διουνσίοις τὴν παρασκευὴν, καὶ τὸ σῶμα καὶ τὰ ἀναλώματα ὑβρίζειν, νῦν δὲ τούτοις οἷς ἐποίει καὶ διεπράττετο, ἐκεῖνά τε καὶ τὰ λοιπὰ πάντα, τὴν πόλιν, τὸ γένος, τὴν

fit to obtain satisfaction and refusing to hold his peace, it were essential for that person to be ruined by banishment, and in no wise to be let off, but both to be convicted on an impeachment of desertion, and to be prosecuted for murder, and all but crucified." "The accus. absolute (δέον) is also used of impersonal expressions after *ὥς, ὥσπερ*, "as though," Madvig, § 182. ἐξόριστον, according to Suidas, is only a synonyme for *φυγάδα*, and so Hesychius explains ἐξορίζειν, "to banish;" perhaps ἀνηρῆσθαι may mean "to perish," as he says below *μηδὲ ταφῆναι οἴκοι*. We find the Aorist Infin. *παρεθῆναι*, inserted among a string of Perfects: the latter imply a complete action with lasting results, the former has its usual force of single, transient action, and the change is due to the word *μηδαμῇ* preceding: *φεύγειν* as a present infin. implies continuous suffering under an accusation never brought to a conclusion. αἷμα, in the sense of "bloodshed" is common in poetry, as *Æsch. Cho.* 520. *Soph. Ed. Tyr.* 101. It is thought by some (but not on sufficient authority) that *φεύγειν ἐφ' αἵματι* means "to avoid a charge of murder by going into exile," and they compare *αἷμα φεύγειν*, Eurip. *Supp.* 148; but probably *φεύ. ἐφ. αἱ.* is only a synonyme for *φεύγειν φόνου*. Cf. *φεύγειν ἐπὶ μνηύσει τινος*, *Andoc.* 3. 33. As regards the punishment of crucifixion at Athens, see Aristoph. *Thesm.* 931, 940, 1001, sq., where Mnesilochus is affixed to a *σανίς* by ropes and nails.

30. b. αὐτόχειρα. "Assassin." § 17. c. ἔργοις is a dative of the instrument: such a dative implies the nearer and more immediate cause than would be indicated by a genitive with *διὰ*.

νῦν δὲ τούτοις οἷς. Reiske needlessly objects to this trajection for *τούτοις δὲ οἷς νῦν*; the reason that *νῦν* stands first is the weight of its meaning, and this order of words adds to the vigour of the sentence considerably.

ἐκεῖνά τε καὶ. "Not only that (= my property and person), but also all else that I had." Schaefer gives to *τε καὶ* their archaic sense of *comparison*: "as he had injured my property and person, so, &c.," see Arnold's *Appendix to Madvig*, § 227, 228.

τὴν πόλιν. Jus civitatis. "My rights as a citizen." These accusatives are all governed by ὑβρίζειν, or rather by some such word as ἀναιρεῖν or ἀποστερεῖν, implied in the sense of ὑβρίζειν,—of course he could not literally speak of "insulting a man's citizenship."

ἐπιτιμίαν, τὰς ἐλπίδας. εἰ γὰρ ἐν, ὧν ἐπεβούλευσε, κατώρθωσεν, ἀπάντων ἂν ἀπεστερήμην ἐγὼ, καὶ μὴδὲ ταφῆναι προσυπῆρχεν οἴκοι μοι. διὰ τί, ἄνδρες δικασταί; c. εἰ γὰρ, ἐάν τις παρὰ πάντα τοὺς νόμους ὑβρισθεὶς ὑπὸ Μειδίου βοηθεῖν αὐτῷ πειράται, ταῦτα καὶ τοιαῦτα ἕτερ' αὐτῷ παθεῖν ὑπάρξει, προσκυνεῖν τοὺς ὑβρίζοντας, ὥσπερ ἐν τοῖς βαρβάροις, οὐκ ἀμύνεσθαι, κράτιστον ἔσται. Ἄλλὰ μὴν, ὡς ἀληθῆ λέγω, καὶ προσεξείργασται ταῦτα 31. a. τῷ βδελυρῷ τούτῳ καὶ ἀναιδεῖ, κάλει μοι καὶ τούτων τοὺς μάρτυρας.

**ΜΑΡΤΥΡΕΣ.** Διονύσιος Ἀφιδναῖος, Ἀντίφιλος Παιανιεὺς, διαφθαρέντος Νικοδήμου, τοῦ οἰκείου ἡμῶν, βιαίῳ θανάτῳ ὑπὸ Ἀριστάρχου τοῦ Μόσχου, ἐπεξῆμεν τοῦ φόνου τὸν Ἀρίσταρχον. αἰσθόμενος δὲ ταῦτα Μειδίας, ὁ νῦν κρινόμενος ὑπὸ Δημοσθένους, φ' μαρτυροῦμεν, ἔπειθεν ἡμᾶς, διδοὺς κέρματα, τὸν μὲν Ἀρίσταρχον ἀθῶον

τὰς ἐλπίδας. "My prospects." The whole of the preceding sentence is loosely expressed. First of all the word νομίζω refers only to the last clause from νῦν δὲ τοὺς ἐλπίδας; for the preceding clause τότε τοὺς ὑβρίζειν contains a matter of *fact* and not of *opinion*. We have had a similar sentence at § 7. a., and μὲν and δὲ here must be interpreted in a like manner, "whereas at the Pionysia [he outraged my property] now indeed [he ruins me utterly]." Next we have the trajection already spoken of, then τε καὶ in the sense of comparison, lastly the necessity of supplying a verb from the signification of ὑβρίζειν.

κατώρθωσεν is best taken active, with ἐν for its object.

προσυπῆρχεν. "I should have had the additional calamity of not even being buried in my native land," i. e. I should have died in exile.

c. διὰ τί; the answer is not expressed, but may be inferred from the following sentence, as thus: ὅτι φεύγω τὸν οὗτως ἀσελγῶς ὑβρίζοντα.

εἰ γὰρ. If in case of a victim seeking redress he is subjected to further outrage, it were better for him to grovel at his persecutor's feet.

31. a. ἐπεξῆμεν τὸν. The verb ἐπεξείναι rarely governs an accusative of the person in prose. We find it once in this use in *Antipho*, p. 112, 85. Euripides (*Androm.* 735) has τήνδ' ἐπεξελθεῖν θέλω.

κέρματα. "Small change:" why this is used in preference to χρήματα it is impossible to say, unless the indignation of the witnesses is to be inferred. The word is common enough in comedy, cf. *Aristoph. Plut.* 379. *Av.* 1108, and there seems no reason to suspect that the reading here is corrupt.

ἀφείναι, Δημοσθένει δὲ τὴν γραφὴν τοῦ φόνου παραγράψασθαι.

- b. Λαβὲ δὴ μοι τὸν περὶ τῶν δώρων νόμον. Ἐν ὅσῳ 550  
δὲ τὸν νόμον, ὦ ἄνδρες Ἀθηναῖοι, λαμβάνει, βούλομαι  
μικρὰ πρὸς ὑμᾶς εἰπεῖν, δεηθεὶς ὑμῶν ἀπάντων πρὸς  
Διὸς καὶ θεῶν, ὦ ἄνδρες δικασταί, περὶ πάντων, ὧν ἂν  
ἀκούητε, τοῦθ' ὑποθέντες ἀκούετε τῇ γνώμῃ, τί ἂν, εἴ τις  
ἔπασχε ταῦθ' ὑμῶν, ἐποίει, καὶ τίνα ἂν εἶχεν ὀργὴν  
c. ὑπὲρ αὐτοῦ πρὸς τὸν ποιοῦντα. ἐγὼ γὰρ ἐννηνοχῶς χαλε-  
πῶς ἐφ' οἷς περὶ τὴν λειτουργίαν ὑβρίσθην, ἔτι πολλῷ  
χαλεπώτερον, ὦ ἄνδρες Ἀθηναῖοι, τούτοις τοῖς μετὰ ταῦτα  
d. ἐνήνοχα καὶ μᾶλλον ἡγανάκτηκα. τί γὰρ ὡς ἀληθῶς  
πέρας ἂν φήσειέ τις εἶναι κακίας, ἢ καὶ τίνα ὑπερβολὴν  
ἀναιδείας καὶ ὁμότητος καὶ ὕβρεως, ἄνθρωπος εἰ ποιή-  
σας δεινὰ, νῆ Δία, καὶ πολλὰ ἀδίκως τινὰ, ἀντὶ τοῦ  
ταῦτ' ἀναλαμβάνειν καὶ μεταγυγνώσκειν, ἔτι πολλῷ δει-

παραγράψασθαι. "Fraudulently to direct against Demosthenes," *false, temere, perfide* aliquid fieri indicat παρὰ. Cf. παραπρεσβεῖν (Reiske). Kennedy, however, translates, "to have a charge inserted in the indictment." τὴν γραφὴν, i. e. the impeachment already made against Aristarchus: hence the article τήν.

b. δώρων. Always used by Demosthenes in a bad sense, (for "bribe,") as δωρεά is in a good. § 45. a. 46. b. c. f.

λαμβάνει. While the clerk is getting the law the orator introduces a few points, which he pretends have only just occurred to him.

δεηθείς. "And, (I implore you all,) listen to whatever details you hear with this reflexion in your mind; what would any one of you have done had he suffered such treatment, and what resentment would he have felt on his own account against the perpetrator?" We should rather expect ἀκούειν depending on δεηθείς, but there is no objection to take δέομαι ὑμῶν as parenthetic, at any time, and δεηθείς may be constructed the same way here. ὑποθέντες = As a substratum to their judgment, they are to enter into Demosthenes' personal feelings as far as possible.

c. τούτοις ἐνήνοχα. We should rather expect ἐπὶ again before τούτοις; but it is easy to make the ἐπὶ before οἷς do double duty.

d. ὑπερβολήν. If Midias' outrage is only ordinary outrage, what would extraordinary outrage be? how could any one go further? "What could any one describe as extravagance in shamelessness" beyond this, that a man begin with bad and go on to worse?

ἀναλαβ. "To atone for and repent:" we should rather invert the order of these two words in our idiom.

νότερα ὕστερον ἄλλα προσεξεργάζοιτο, καὶ χρῆτο τῷ  
 πλουτεῖν μὴ ἐπὶ ταῦτα ἐν οἷς μηδένα βλάπτων αὐτὸς  
 ἄμεινόν τι τῶν ἰδίων θήσεται, ἀλλ' ἐπὶ τὰναντία, ἐν οἷς,  
 ἀδίκως ἐκβαλὼν τινα καὶ προπηλακίσας, αὐτὸν εὐδαιμονιεῖ  
 τῆς περιουσίας; ταῦτα τοῖνυν, ὦ ἄνδρες Ἀθηναῖοι, πάντα ε.  
 τούτῳ πέπρακται κατ' ἐμοῦ· καὶ γὰρ αἰτίαν ἐπήγαγέ μοι  
 φόνου ψευδῇ καὶ οὐδὲν ἐμοὶ προσήκουσαν, ὥς τὸ πρᾶγμα  
 αὐτὸ ἐδήλωσε. καὶ γραφὴν λειποταξίου με ἐγράψατο, f.  
 τρεῖς αὐτὸς τάξεις λελοιπώς· καὶ τῶν ἐν Εὐβοίᾳ πραγ-  
 μάτων· τουτὶ γὰρ αὐ μικροῦ παρήλθέ με εἰπέιν· ὁ Πλου-  
 τάρχος ὁ τούτου ξένος καὶ φίλος διεπράξατο, ὥς ἐγὼ  
 αἰτιός εἰμι, κατεσκευάζε, πρὸ τοῦ τὸ πρᾶγμα γενέσθαι  
 πᾶσι φανερόν διὰ Πλουτάρχου γεγονός· καὶ τελευτῶν,  
 551 βουλευεῖν μου λαχόντος, δοκιμαζομένου κατηγόρει. καὶ g.  
 τὸ πρᾶγμα εἰς ὑπερδεῖνόν μοι περιέστη· ἀντὶ γὰρ τοῦ

χρῆτο κ. τ. λ. Though the construction here is simple, it is difficult to translate it adequately. "And should employ his wealth not for that course of action whereby he will injure no one and promote to some extent his own private interests, but for that contrary course [of outrage] whereby he will degrade and insult his neighbour, and then congratulate himself on the affluence [that enabled him to do so]."

ἐκβαλὼν. Cf. § 24. h. (last note).

e. οὐδέν. "With which I had nothing to do as the circumstance itself proved."

f. τρεῖς. "Though thrice a deserter himself."

τῶν ἐν Εὐβοίᾳ depends on αἰτιός εἰμι, from τουτὶ to εἶπεν being parenthetic. "And that matter in Euboea (for this again I had all but forgotten to mention) which Plutarchus his guest-friend and intimate contrived, he tried to prove that I was to blame for, previous to its becoming plain to everybody that the thing was Plutarchus' doing [and not mine]." Plutarchus was tyrant of Eretria, and implored assistance from Athens against Philip. Demosthenes alone objected to a force being sent to the succour; and, as he was out-voted, a detachment of Athenians crossed to Euboea under Phocion and Hegesilaus. The Euboeans, however, as much afraid of Athens as they were of Philip, declined to co-operate with the Athenian force. See the speech *De Pace*, p. 58. The date was about B.C. 353, according to Böckh's calculation.

βουλευεῖν. The five hundred members of the Βουλὴ were appointed by lot. Those whose names were drawn had first to be examined (δοκιμάζεσθαι) as to their age, parentage, and previous life, before entering on their duties as senators.

g. περίεστη. "Came round to a terrible crisis." The gale he had been



δίκην ὑπὲρ ὧν ἐπεπόνθειν, λαβεῖν, δοῦναι πραγμάτων, ὧν οὐδὲν ἔμοι προσήκε, δίκην ἐκινδύνεον. καὶ ταῦτα πάσχω ἐγὼ, καὶ τοῦτον τὸν τρόπον, ὃν διεξέρχομαι νυνὶ πρὸς ὑμᾶς, ἐλαυνόμενος, οὐκ ὧν οὔτε τῶν ἐρημοτάτων οὔτε τῶν ἀπόρων κομιδῇ, οὐκ ἔχω, ὦ ἄνδρες Ἀθηναῖοι, ἢ. ὅ, τι χρὴ ποιῆσαι. εἰ γὰρ εἰπεῖν τι καὶ περὶ τούτων ἤδη δεῖ, οὐ μέτεστι τῶν ἴσων οὐδὲ τῶν ὁμολῶν, ὦ ἄνδρες Ἀθηναῖοι, πρὸς τοὺς πλουσίους τοῖς πολλοῖς ἡμῶν. οὐ μέτεστιν. οὐ. ἀλλὰ καὶ χρόνοι τούτοις τοῦ τὴν δίκην ὑποσχεῖν, οὓς ἂν αὐτοὶ βούλωνται, δίδονται· καὶ τὰ δίκήματα ἔωλα τὰ τούτων ὥς ὑμᾶς καὶ ψυχρὰ ἀφικνεῖται. τῶν δ' ἄλλων ἡμῶν ἕκαστος, ἂν τι συμβῇ, πρόσφατος κρίνεται. καὶ μάρτυρές εἰσιν ἔτοιμοι τούτοις, καὶ συνήγοροι πάντες καθ' ἡμῶν εὐτρεπεῖς· ἔμοι δὲ οὐδὲ τάλῃ-  
32.a. θῇ μαρτυρεῖν ἐθέλοντας ὁρᾶτε ἐνίους. Ταῦτα μὲν οὖν

blowing against Midias chopped round and blew against himself. That is the idea implied in *περιέστη*, though my illustration has no reference to the meaning of *περίστημι*. The usage in this sense is very common, e. g. Thucyd. iv. 12, vi. 24, &c.

*ἐλαυνόμενος*. "Persecuted," the idea being of a hunted animal; peculiarly applicable to Orestes in *Æsch. Eumen.* 75.

*οὐκ ὧν*. "Though I am not a person most destitute of assistance or absolutely helpless," lit. = I do not belong to that class of people: meaning he was not entirely without friends or money, but still under such peculiar circumstances he could not realize what to do.

*ἢ. τῶν πολλῶν*. "The lower classes of us have not equal, or even similar, rights in comparison with the wealthy." He approaches so invidious a topic reluctantly, but from a sense of necessity. Therefore *εἰ...δεῖ* is his preface.

*χρόνοι*. "They have as much time as they please allowed them for submitting to justice." *χρόνος*, in the sense of "delay," § 24. c. The phrase *δίκην ὑπέχειν* is equivalent to *ἐκτίνειν τιμωρίαν*. *Soph. O. T.* 552. Cf. Thucyd. vi. 80, 5. He means that the wealthy men interpose various delays to the progress of any charge against them, so that when the matter comes on for trial the facts are forgotten by the jury, and their indignation has cooled, from the interval of time since the offence was committed.

*ἔωλα*. "Stale," lit. 'a day old,' like *hesternus*: they suggest *ἔως*, "morning," as a derivation.

*πρόσφατος* (*φένω*), lit. 'freshly slaughtered.' Another metaphor from the larder.

ἀπείποι τις ἂν, οἶμαι, θρηνῶν. τὸν δὲ νόμον μοι λέγ' ἐφεξῆς, ὥσπερ ἡρξάμην λέγων.

**ΝΟΜΟΣ.** 'Εάν τις Ἀθηναίων λαμβάνῃ παρὰ τινος, ἢ αὐτὸς διδῶ ἑτέρῳ, ἢ διαφθείρῃ τινὰς ἐπαγγελλόμενος, ἐπὶ βλάβῃ τοῦ δήμου καὶ ἰδίᾳ τινὸς τῶν πολιτῶν, τρόπῳ ἢ μηχανῇ ἡτινιοῦν, ἄτιμος ἔστω καὶ παῖδες καὶ τὰ ἐκείνου.

Οὕτω τοίνυν οὗτός ἐστιν ἀσεβῆς ἄνθρωπος καὶ μα-  
 ρός, καὶ πᾶν ἂν ὑποστὰς εἰπεῖν καὶ πρᾶξαι, εἰ δ' ἀληθές, ἢ  
 ψεῦδος, ἢ πρὸς ἐχθρὸν, ἢ φίλον, ἢ τὰ τοιαῦτα, ἀλλ' οὐδ'  
 552 ὅτιοιιν διορίζων· ὥστ' ἐπαιτιασάμενός με φόνου καὶ τοιοῦτο  
 πρᾶγμα ἐπαγαγὼν, εἶασε μὲν με εἰσιτήρια ὑπὲρ τῆς βου-  
 λῆς ἱεροποιῆσαι καὶ θῦσαι, καὶ κατάρξασθαι τῶν ἱερῶν  
 ὑπὲρ ὑμῶν καὶ ὅλης τῆς πόλεως, εἶασε δ' ἀρχιθεωροῦντα

32. a. ἀπείποι. "This state of affairs, therefore, a man might bewail till he was tired," i. e. lamentation over the venality of law courts is useless, and I may as well proceed with my case. This seems better than Schæfer's view: "A man though reluctant should give up such litigation." The old reading, εἶποι, gave a very weak sentiment.

ἡρξάμην. "As I began saying." He interrupted his oration at § 31. b.: others place the stop at ἡρξάμην, and continue with λέγε, "read," addressed to the clerk of the court.

ἐπαγγελλόμενος. Here, simply, "by promises of bribes."

τὰ ἐκείνου. The property of a disfranchised man would be confiscated to the state.

b. ἄνθρωπος. We should rather expect the article ὁ to precede, but ἄνθρ. is one of those words which have the article or not, without changing the sense. Cf. § 47. g. Here it is easy to take it, not as subject with οὗτος, but as predicate, with ἀσεβῆς.

ἂν ὑποστὰς. "One who would be capable of saying anything," like πολήσας, γλᾶς, κ. τ. λ. Latin, *qui sustineret*.

ἢ before τὰ τοιαῦτα is liable to much suspicion, as Demosthenes generally inserts the phrase τὰ τοιαῦτα, at the end of any long series, without a conjunctive or disjunctive particle. Reiske wishes to read ἢ, but it is rare to find the subj. with εἰ in Attic prose. The phrase ἀλλ' οὐδ' ὅτιοιιν is a favourite with the orator, and only intensifies the negation: it is an elliptic formula = [not merely caring little] "but not even caring at all."

εἰσιτήρια. Sacrifices offered by the Βουλὴ when entering the senate-house, accompanied by prayer for favourable deliberations. (Ulpian.)

ἀρχιθεωροῦντα. A *Theoria* was a religious embassy, the members of which were called *theori*, and their president *Architheorus*. The latter was a

- ἀγαγεῖν τῷ Διὶ τῷ Νεμείῳ τὴν κοινὴν ὑπὲρ τῆς πόλεως θεωρίαν· περιεῖδε δὲ ταῖς σεμναῖς θεαῖς ἱεροποιὸν αἵρεθέντα ἐξ Ἀθηναίων. ἀπάντων τρίτον αὐτὸν, καὶ καταρ-
- c. ξάμενον τῶν ἱερῶν. ἄρ' ἂν, εἰγ' εἶχε στιγμὴν ἢ σκιὰν τούτων, ὧν κατεσκεύαζε κατ' ἐμοῦ, ταῦτ' ἂν εἶασεν; ἐγὼ μὲν οὐκ οἶμαι. οὐκοῦν ἐξελέγχεται τούτοις ἐναργῶς ὕβρει
- d. ζητῶν με ἐκβαλεῖν ἐκ τῆς πόλεως. ἐπειδὴ τοίνυν τοῦτο τὸ πρᾶγμα οὐδὲ καθ' ἐν, πανταχῇ στρέφων, οἷός τ' ἦν ἀγαγεῖν ἐπ' ἐμέ, φανερώς ἤδη δι' ἐμέ τὸν Ἀριστάρχον ἐσυκοφάντει. καὶ τὰ μὲν ἄλλα σιωπῶ· τῆς δὲ βουλῆς περὶ τούτων καθημένης καὶ σκοπούμενης, παρελθὼν οὗτος, Ἀγνοεῖτ', ἔφη, ὦ βουλὴ, τὸ πρᾶγμα; καὶ τὸν αὐτόχειρα ἔχοντες, λέγων τὸν Ἀριστάρχον, μέλλετε καὶ ζητεῖτε καὶ

wealthy citizen who bore part of the expense of the expedition. They visited various places, the most important being sent to the Olympian, Nemean, Pythian, or Isthmian games.

σεμναί. The Eumenides. Both names are euphemistic, to propitiate the Furies, who were in themselves neither *σεμναί* nor *εὐμενεῖς*.

c. στιγμὴν. "A point," in Aristot. *Top.* i. 18. Here a "jot," or "tittle," from *στίζω*, and = *punctum*.

ἂν εἶασεν. The *ἂν* is reduplicated, to add to the emphasis: others read *ἄρ' οὖν* at the beginning of the sentence, but not so well.

ἐκβαλεῖν. "To drive me out of the city by his violence," i. e. compel me to fly from Athens for fear of my life.

d. οὐδὲ καθ' ἐν, by trajection for *κατ' οὐδέν*, but stronger, as *οὐδὲ εἰς* is always stronger than *οὐδεὶς*: "in no one respect."

ἐσυκοφάντει. "He laid information against Aristarchus on my account," i. e. to implicate me. The case is most obscure, as Demosthenes puts it; but apparently it was somehow thus. Aristarchus and Demosthenes were great personal friends, and if it could be proved that the former had committed the murder, some colour could be given to the idea of the latter having instigated it. Demosthenes, we must remember, was considered to have a motive for causing the death of Nicodemus, § 29. a., and a personal friend like Aristarchus would be his likeliest instrument. Midias therefore accused Aristarchus with great violence in the public assembly, but, to throw him off his guard, kept up a show of great intimacy with him, and asked him to affect the reconciliation between himself (Midias) and Demosthenes. By this stratagem Midias would create an impression that he had no ill-will to either of them, though he was plotting the ruin of both. Anything more clumsy than Midias' machinations, or more far-fetched than this charge of Demosthenes against him, it is difficult to imagine.

τετύφωσθε; οὐκ ἀποκτενεῖτε; οὐκ ἐπὶ τὴν οἰκίαν βαδιεῖσθε; οὐχὶ συλλήψεσθε; Καὶ ταῦτ' ἔλεγεν ἡ μιὰ καὶ ἀναιδὴς αὕτη κεφαλὴ, ἐξεληλυθὼς τῇ προτεραίᾳ παρ' Ἀριστάρχου, καὶ χρώμενος ὥσπερ ἂν ἄλλος τις αὐτῷ τὰ πρὸ τούτου, καὶ ὅτ' εὐτύχει πλείστα παρεσχηκότες πάντων ἐκείνου πράγματά μοι περὶ τῶν πρὸς τοῦτον διαλλαγῶν. Εἰ 33.a. μὲν οὖν εἰργάσθαι τι τούτων, ἐφ' οἷς ἀπόλωλεν, ἡγούμενος τὸν Ἀρίσταρχον, καὶ πεπιστευκῶς τοῖς τῶν αἰτιασαμένων  
 553 λόγοις ταῦτ' ἔλεγε, χρῆν μὲν οὐδ' οὔτω. μετρία γὰρ δίκη παρὰ τῶν φίλων ἐστίν, ἂν τι δοκῶσι πεποιηκέναι δεινόν, μηκέτι τῆς λοιπῆς φιλίας κοινωνεῖν. τὸ δὲ τιμωρεῖσθαι καὶ ἐπεξιέναι τοῖς πεπονθόσι καὶ τοῖς ἐχθροῖς παραλείπεται. ὅμως δ' ἔστω τούτῳ γε συγγνώμη. εἰ b. δὲ ἄλῶν μὲν κοινωνήσας, καὶ ὁμωρόφιός γε γινόμενος ὥς

τετύφωσθε. "Are you so dull?" [τῦφος, 'mist.']. In what follows his excitement makes him give an eccentric order for the movements of the senate, which would naturally be (1) to go to the man's house, (2) to arrest, (3) to execute him.

κεφαλὴ. "Person," being masculine in sense, has a masc. participle agreeing with it.

χρώμενος. "Intimate with him;" *utor* has exactly the same meaning in Latin: with *ἂν* supply *χρῶτο* (*χράοιτο*).

ἐκείνου. That is, Aristarchus had plagued Demosthenes vastly about withdrawing his charge against Midias.

33. a. ἀπόλωλεν. "Has been put to death." If Midias had so savagely prosecuted him from a belief in his guilt, it would have been unfair conduct in a professed friend even then.

χρῆν μὲν answers to ὅμως δ' ἔστω, "he *ought* not to have done it even then....but, nevertheless, let us excuse it in *him*." (Midias, the arch-villain, may be excused for anything.)

παρὰ φίλων. "To be exacted from friends." A reasonable penalty is to drop their acquaintance; vengeance is left for enemies to inflict.

b. ἄλῶν. "If he shall be proved on the one hand to have shared Aristarchus' salt, and been under his roof as though Aristarchus had been guilty of nothing, and on the other hand to have continued saying and making these accusations in order to calumniate myself." Observe the contrast between the Aorist and Present Participles, the former denoting single actions, the latter continuous. *ἄλῶν* is the ordinary reading for *ἄλῶν, κοινων.* being omitted. The conjectural emendation is Reiske's, and a very ingenious one, derived partly from Stephanus. Schæfer defends *ἄλῶν* καὶ γενομ., as a good antithesis to *λέγων καὶ κατατι.*

πρὸς ἀλλήλους ἀμφισβητῶσι, καὶ βούλονται διαιτητὴν ἐλέσθαι ὄντινούν, ἐξέστω αὐτοῖς αἰρεῖσθαι, ὃν ἂν βούλονται διαιτητὴν. ἐπειδὴν δ' ἔλονται κατὰ κοινὸν, μενέτωσαν ἐν τοῖς ὑπὸ τούτου διαγνωσθεῖσι, καὶ μηκέτι καταφερέτωσαν ἀπὸ τούτου ἐφ' ἕτερον δικαστήριον ταῦτὰ ἐγκλήματα· ἀλλ' ἔστω τὰ κριθέντα ὑπὸ τοῦ διαιτητοῦ κύρια.

26. a. *Κάλει δὴ καὶ τὸν Στράτωνα αὐτὸν, τὸν τὰ τοιαῦτα πεπονθότα. ἐστάναι γὰρ ἐξέσται δήπουθεν αὐτῷ. οὗτος, ὦ ἄνδρες Ἀθηναῖοι, πένης μὲν ἴσως ἐστίν, οὐ πονηρὸς δέ γε. οὗτος μέντοι πολίτης ὢν, ἐστρατευμένος ἀπάσας τὰς ἐν ἡλικίᾳ στρατείας, καὶ δεινὸν οὐδὲν εἰργασμένος, ἔστηκε νυνὶ σιωπῇ, οὐ μόνον τῶν ἄλλων ἀγαθῶν τῶν κοινῶν ἀπεστερημένος, ἀλλὰ καὶ τοῦ φθέγασθαι καὶ ὀδύρασθαι. καὶ οὐδ' εἰ δίκαια ἢ ἄδικα πέπονθεν, οὐδὲ ταῦτ' b. ἔξεστιν αὐτῷ πρὸς ὑμᾶς εἰπεῖν. καὶ ταῦτα πέπονθεν ὑπὸ Μειδίου, καὶ τοῦ Μειδίου πλούτου καὶ τῆς ὑπερηφανίας, παρὰ τὴν πενίαν καὶ ἐρημίαν καὶ τὸ τῶν πολλῶν εἰς*

*ἐπειδὴν δ' ἔλονται.* (This is Reiske's excellent emendation for *ἐπειδὴν βούλονται*. The words *δ' ἔλονται* probably became corrupted into *θέλονται*, and this apparent barbarism was altered into *βούλονται*.) "When they shall have chosen their arbiter by common consent, let them abide by his decision, and not transfer the same charge from his bench into any other subsequent court, but let his sentence be final."

26. a. *ἐστάναι* = he may stand in court, I presume, though his disfranchisement prevents him from complaining against Midias, or in fact giving evidence at all, § 27. b.

*γε* may fairly here be rendered by its stereotyped translation, "at any rate."

*ἡλικία.* Here, the age for military service, viz. from 18 to 60.

*ὀδύρασθαι.* In the speech against *Timocrates*, p. 716, the law is quoted which prohibited disfranchised persons from appealing against their sentence, in the senate or the ecclesia.

b. *παρὰ τὴν πενίαν.* "By reason of his poverty," § 18. a. This use of *παρὰ* calls to mind our colloquial expression "all *along* of."

*τὸ τῶν πολλῶν.* "And his being one of the lower classes;" i. e. the insignificance of his position made him an easy victim.

ἄνδρες Ἀθηναῖοι, μᾶλλον δὲ ἀσεβὲς, λέγειν ὡς φονεὺς, καὶ πάλιν ὡς οὐκ εἴρηκε ταῦτ' ἀπομνύναι· καὶ φόνον μὲν ὀνειδίζειν, τούτῳ δ' ὁμωρόφιον γίνεσθαι; καὶ μὲν ἀφ' ὧ τούτου ἐγὼ, καὶ προδῶ τὴν ὑμετέραν καταχειροτονίαν, οὐδὲν, ὡς ἔοικ' ἀδικῶ· ἂν δ' ἐπεξίω, λέλοιπα  
 554 τὴν τάξιν, φόνου κοινωνῶ, δεῖ με ἀνηρπᾶσθαι. ἐγὼ δ' ε.  
 αὐτὸν τὸν αὐτίον οἶμαι, εἰ τούτου ἀφήκα, λελοιπέναι, ὧ ἄνδρες Ἀθηναῖοι, τὴν τοῦ δικαίου τάξιν, φόνου δ' ἂν εἰκότως ἐμαυτῷ λαχεῖν. οὐ γὰρ ἦν μοι δῆπου βιωτὸν 34. a.  
 τοῦτο ποιήσαντι. "Ὅτι τοίνυν καὶ ταῦτ' ἀληθὴ λέγω, κάλει μοι καὶ τούτων τοὺς μάρτυρας.

**ΜΑΡΤΥΡΕΣ.** Λυσίμαχος Ἀλωπεκῆθεν, Δημέας Σουνιεὺς, Χιάρης Θορίκιος, Φιλήμων Σφήττιος, Μόσχος Παιανιεὺς, καθ' οὗς καιροὺς ἡ εἰσαγγελία ἐδόθη ἡ εἰς τὴν βουλὴν ὑπὲρ Ἀριστάρχου τοῦ Μόσχου, ὅτι εἴη Νικόδημον ἀπεκτονῶς, οἶδαμεν Μειδίαν, τὸν κρινόμενον ὑπὸ Δημοσθένους, ᾧ μαρτυροῦμεν, ἐλθόντα πρὸς τὴν βουλὴν καὶ λέγοντα, μηδένα ἕτερον εἶναι τὸν Νικοδήμου φονέα, ἀλλ' Ἀρίσταρχον, καὶ τούτου αὐτὸν γεγονέναι αὐτόχειρα· καὶ συμβολεύοντα τῇ βουλῇ βαδίζειν ἐπὶ τὴν οἰκίαν τὴν Ἀριστάρχου, καὶ συλλαμβάνειν αὐτόν. ταῦτα b.

d. ὡς φονεὺς. There is an ellipse here of *ἔστιν Ἀρίσταρχος*, as below with *φόνον ὀνειδίζειν* we must supply *τούτῳ*, or else supply *τις* in the first case and *τινι* in the second: "to reproach a man with murder, and then go under the same roof with him."

ἀφ' ὧ τούτου. The orator reverts suddenly to his own case: "and if I let this man escape and abandon the right of prosecution you have given me, I do nothing wrong," (sc. in Midias' opinion,) "but if I follow up that sentence of your's I am a deserter" (sc. Midias will prosecute me for desertion).

e. ἐγὼ δ' αὖ. "But I think, on the contrary," that if I let him off I shall have deserted justice, and should be wise in bringing an action of murder against myself. To make the analogy complete, the orator has to indulge in no slight hyperbole.

34. a. *εἰσαγγελία*. An impeachment for grave crime before the Boule or the Ecclesia.

ὑπερ. See § 9. b. 11. g.

δὲ ἔλεγε πρὸς τὴν βουλὴν, τῇ προτεραίᾳ μετ' Ἀριστάρχου καὶ μεθ' ἡμῶν συνδεδειπνηκώς. οἶδαμεν δὲ καὶ Μειδιάν, ὡς ἀπήλθεν ἀπὸ τῆς βουλῆς τούτους τοὺς λόγους εἰρηκώς, εἰσεληλυθότα πάλιν ὡς Ἀρίσταρχον, καὶ τὴν δεξιὰν ἐμβεβληκότα, καὶ ὁμνύοντα κατ' ἐξωλείας μὴδὲν κατ' αὐτοῦ πρὸς τὴν βουλὴν εἰρηκέναι φαῦλον· καὶ ἀξιούντα Ἀρίσταρχον, ὅπως ἂν διαλλάξῃ αὐτῷ Δημοσθένην.

- c. Τίς οὖν ὑπερβολή; τίς ὁμοία τῇ τούτου γέγονεν ἡ γένοιτ' ἂν πονηρία; ὅς ἄνδρα ἀτυχοῦντα, οὐδὲν αὐτὸν ἡδικοκώτα· ἐγὼ γὰρ εἰπεῖν φίλον· ἅμα συκοφαντεῖν ᾤετο δεῖν, καὶ πρὸς ἐμὲ αὐτὸν διαλύειν ἡξίου, καὶ ταῦτ' 555 ἔπραττε, καὶ χρήματ' ἀνήλυσκεν, ἐπὶ τῷ μετ' ἐκείνου
- 35.a. καμὲ προσεκβαλεῖν ἀδίκως. Τοῦτο μέντοι τὸ τοιοῦτον ἔθος καὶ τὸ κατασκευάσμα, ὃ ἄνδρες Ἀθηναῖοι, τὸ τοῖς ὑπὲρ αὐτῶν ἐπεξιούσι δικαίως ἔτι πλείω περιστάναι κακὰ, οὐκ ἐμοὶ μὲν ἄξιόν ἐστ' ἀγανακτεῖν καὶ βαρέως φέρειν, ὑμῖν δὲ τοῖς ἄλλοις παριδεῖν. πολλοῦ γε καὶ δεῖ. ἀλλὰ πᾶσιν ὁμοίως ὀργιστέον, ἐκλογιζομένοις καὶ θεωροῦσιν, ὅτι τοῦ μὲν, ὃ ἄνδρες Ἀθηναῖοι, ῥαδίως κακῶς

c. ἐγὼ γάρ. "For I will not say, a friend:" if, with Schaefer, we retain *εἰ* before *φίλον*, the sense will be very little altered: "I will not ask, whether it was a friend he was informing against," *ἐσυκοφάντει* being supplied from above.

αὐτὸν διαλυ. Both *αὐτὸν* and *αὐτόν* in this paragraph refer to Midias; strictly it should be *αὐτόν* in each case, but this rule is often neglected, especially in the orators: see § 60. e. (end), § 10. c., and immediately below, § 35. b.

ἀνήλυσκεν ἐπὶ is the common construction to indicate the object "on" which money is spent. Plato, 369. E., &c. Thucydides uses the dative in II. 64. without a preposition.

35. a. τὸ ἔθος. "This usage and trick of heaping still greater injuries on those who are justly seeking redress on their own behalf." *ἐπεξιέναι*, like *ἐπεξελεῖν*, in this sense, § 31. a., &c.

οὐκ ἄξιον. "It is not fitting that you should overlook, while I," &c., a similar construction of *μὲν* and *δέ* to that noticed at § 7. a.

παθεῖν ἐγγύτατα ὑμῶν εἰσιν οἱ πενέστατοι καὶ ἀσθενέστατοι· τοῦ δ' ὑβρίσαι, καὶ τοῦ ποιήσαντας μὴ δοῦναι b. δίκην, ἀλλὰ τοὺς ἀντιπαρέξοντας πράγματα μισθώσασθαι οἱ βδελυροὶ καὶ χρήματ' ἔχοντές εἰσιν ἐγγυτάτω. οὐ δὴ δεῖ παρορᾶν τὰ τοιαῦτα, οὐδὲ τὸν ἐξείργοντα δέει καὶ φόβῳ τὸ δίκην ὧν ἂν ἡμῶν ἀδικηθῇ τις λαμβάνειν παρ' αὐτοῦ, ἄλλο τι χρὴ νομίζειν ποιεῖν, ἢ τὰς τῆς ἰσσηγορίας καὶ τὰς τῆς ἐλευθερίας ἡμῶν μετουσίας ἀφαιρεῖσθαι. ἐγὼ μὲν γὰρ ἴσως διεωσάμην, καὶ ἄλλος τις c. ἂν, ψευδῇ λόγον καὶ συκοφαντίαν, καὶ οὐκ ἀνήρπασμαι· οἱ δὲ πολλοὶ τί ποιήσετε, ἂν μὴ δημοσίᾳ πᾶσι φοβερὸν καταστήσητε τὸ εἰς ταῦτα ἀποχρησθαι τῷ πλουτεῖν; d. δόντα λόγον καὶ ὑποσχόντα κρίσιν περὶ ὧν ἂν τις ἐγκαλέσῃ, τότε ἀμύνεσθαι τοὺς ἀδίκως ἐφ' αὐτὸν ἐλθόντας

ἐγγύτατα. The lower orders, he says, are "closest" to oppression, because they supply the easiest victims. This form of the superlative, and the other, ἐγγυτάτω, are equally Attic; the orator varies them for the sake of the sound. (Buttm.) We can render in each case ἐγγύτ. εἰσιν, "have most opportunities."

b. τοῦ δ' ὑβρίσαι. "To insult, and avoid penalty for so doing, while they hire creatures to give us counter annoyance." πράγματα, "legal troubles," as so often: ποιεῖν, like "do" in our own usage, will represent any verb immediately preceding. The orator is thinking how Midias employed Euctemon (§ 28. b.), Thrasylchus (§ 23. c.), &c., to impede his prosecution.

ἐξείργοντα. "The man who, by terrifying and alarming, prevents the infliction of punishment on himself, for whatever wrongs any one of us may have received." The use of ἄλλο, which follows, is similar to § 16. b.

ἰσσηγορία is much the same as ἰσονομία, though literally "equality of speech," παρρησία.

ἡμῶν. The jury are taken from the δῆμος, and such an address is, of course, calculated to rouse their indignation against Midias, making him out their public enemy.

c. ἂν. We must supply διώσαιτο, "might repel."

ἀνήρπασμαι. "Have not been put out of the way." Buttmann agrees with Reiske that ἀναρπάζειν is *de medio, tollere, perdere, evertere*. The passive, therefore, would be equivalent to *perire, funditus perdi*.

d. δόντα λόγον, in its legal sense, implies surrendering to justice, giving an account of yourself to the court: ὑποσχόν. similarly at § 31. h. "After responding to charges and standing one's trial. . . then (and not before) one ought to redress oneself on those," &c. τότε is used with almost the force of *tot' hñ, tum demum*: the passage is best explained by Ulpian's note: "If a man lays a charge against you, says the orator, don't evade the trial, but let



- χρή, καὶ τότε ἂν ἀδικοῦντας ὅρᾳ τις, οὐ προαναπαράξειν, οὐδ' ἐπάγοντ' αἰτίας ψευδεῖς ἄκριτον ζητεῖν ἀποφεύγειν· οὐδ' ἐπὶ τῷ δίδόναι δίκην ἀσχάλλειν, ἀλλὰ μὴ ποιεῖν ἐξ
- 36.a. ἀρχῆς ἀσελγὲς μηδέν. Ὅσα μὲν τοῖνυν εἰς τε τὴν λειτουργίαν καὶ τὸ σῶμα ὑβρίσθην, καὶ πάντ' ἐπιβουλευόμενος τρόπον καὶ πάσων κακῶς ἐκπέφευγα, ἀκηκόατε, ὦ ἄνδρες Ἀθηναῖοι. καὶ παραλείπω δὲ πολλά. οὐ γὰρ 556
- b. ἴσως ῥάδιον πάντ' εἰπεῖν. ἔχει δ' οὕτως. οὐκ ἔστ' ἐφ' ὅτῳ τῶν πεπραγμένων ἐγὼ μόνος ἡδίκημαι, ἀλλ' ἐπὶ μὲν τοῖς εἰς τὸν χορὸν γεγενημένοις ἀδικήμασιν ἡ φυλῇ, τὸ δέκατον μέρος ὑμῶν, συνηδίκηται· ἐπὶ δ' οἷς ἐμέ ὑβρίσας καὶ ἐπεβούλευσεν, οἱ νόμοι, δέ οὓς εἰς ἕκαστος ὑμῶν σῶς ἐστίν· ἐφ' ἅπασιν δὲ τούτοις, ὁ θεὸς, ᾧ χορηγὸς ἐγὼ καθεισστήκειν, καὶ τὸ τῆς ὀσίας, ὅτιδῆποτ' ἐστὶ, τὸ
- c. σεμνὸν καὶ τὸ δαιμόνιον συνηδίκηται. δεῖ δὴ τοὺς γε

him have you into court, else you can't clear yourself. Perhaps you will say, 'But it's a false charge;' leave that for the court to decide, and when you have been acquitted, (not before,) retaliate on your adversary."

καὶ τότε ἂν. "And then, if one sees they (our accusers) are doing us wrong, (i. e. have prosecuted us falsely,) one should not put them out of the way (before they can bring their action into court), nor seek to get off without a trial by bringing false charges against them."

ἀδικοῦντας implies *συκοφαντοῦντας*. Obviously *χρῆ* has to be supplied in the next sentence.

36. a. *ἐκπέφευγα*. "I have escaped," in spite of all his conspiracies.

καὶ παραλ. δέ. "And I *actually* (καὶ) pass over." δέ is not unfrequently the third word in a sentence; *Æsch. Eumen.* 8, 19, 21, &c.: generally in that case the two first words are in such close coherence as to represent one word only.

b. οὐκ ἔστ' ἐφ' ὅτῳ. "In no one," stronger than *ἐπ' οὐδέν*.

ἡ φυλή. Cf. § 8. b. c. Insulting a Choregus is insulting the tribe which appointed him, and the patron god of the festival: insulting a citizen is insulting the laws which protect him, and the sanctity of Justice.

ὅτι δηποτ'. An expression generally of contempt and depreciation. § 11. f. *ὅπως, δήποτε*; and so Reiske understands it. Buttman takes it to mean "ineffable," as *nescio quid* is sometimes used to imply. There is a somewhat similar tone of irreverence in both the parallel passages quoted by Kennedy, Eurip. *Bacch.* 892. *Orest.* 418, but Buttman's explanation is preferable. "The inexpressible majesty and divinity of righteousness:" by *ὀσία* is intended the unwritten law of conscience. Soph. *Antig.* 454. Dem. p. 317, 23. p. 643, 18. Thuc. II. 37.

βουλομένους ὀρθῶς τὴν κατ' ἀξίαν τῶν πεπραγμένων παρὰ τούτου δίκην λαβεῖν, οὐχ ὡς ὑπὲρ ἐμοῦ μόνον ὄντος τοῦ λόγου τὴν ὀργὴν ἔχειν, ἀλλ' ὡς ἐν ταύτῳ τῶν νόμων, τοῦ θεοῦ, τῆς πόλεως, ἐμοῦ, πάντων ἡδικομένων, οὕτω ποιῆσθαι τὴν τιμωρίαν. καὶ τοὺς βοηθοῦντας καὶ συνεξεταζομένους μετὰ τούτου μὴ συνηγόρους μόνον, ἀλλὰ καὶ δοκιμαστάς τῶν τούτῳ πεπραγμένων ὑπολαμβάνειν εἶναι. Εἰ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, σῶφρονα καὶ δ. μέτριον πρὸς τὰλλα παρεσχικὼς αὐτὸν Μειδίας, καὶ μηδένα τῶν ἄλλων πολιτῶν μηδὲν ἡδίκηκως, εἰς ἐμὲ μόνον ἀσελγῆς οὕτω καὶ βίαιος ἐγεγόνει· πρῶτον μὲν ἔγωγ' ἀτύχημ' ἂν ἐμαυτοῦ τοῦτο ἡγούμην· ἔπειτ' ἐφοβούμην ἂν, μὴ τὸν ἄλλον ἑαυτοῦ βίον οὕτος μέτριον δεικνύων καὶ φιλόανθρωπον, διακρούσῃται τούτῳ τὸ δίκην ὦν ἐμὲ ὑβρίκε δοῦναι. νυνὶ δὲ τοσαύτ' ἐστὶ τὰλλα, δ. c. πολλοὺς ὑμῶν ἡδίκηκε, καὶ τοιαῦτα, ὥστε τούτου μὲν τοῦ δέους ἀπήλλαγμαί, φοβούμαι δὲ πάλιν τὸνναντίον, μὴ, ἐπειδὴν πολλὰ καὶ δεινὰ ἐτέρους ἀκούσητε ὑπ' αὐτοῦ 557 πεπονθότας, τοιοῦτός τις ὑμῖν λογισμὸς ἐμπέσῃ. Τί

c. ἐν ταύτῳ. "Simultaneously." τοὺς βοηθ. "And those who are assisting him, and are seen on his side, you should consider not as advocates only, but as approvers of what he has done." We have had βοηθεῖν in this sense of 'legal aid,' at § 8. c. 20. d., &c. ἐξεταζόμενοι, in the sense of 'examining oneself,' § 19. a. 55. a.; it is easily deduced from the technical meaning of the verb. So δοκιμάζειν, technically to 'examine,' can be stretched to the meaning of 'approve.' Plato, 759. c., &c. On the general character of συνήγοροι, *vid.* Aristoph. *Acharn.* 679. sq. With this whole passage Kennedy compares Cicero *De Harusp. Resp.* 8, and *Pro Milone*, 29.

d. If Midias had always been well-behaved, I might fear <sup>(1)</sup> that his insulting me was my own bad luck; <sup>(2)</sup> that his previous character would ensure his acquittal. διακρούεσθαι is quite a technical word for legal evasion (§ 9. e.), like ἐκρούειν, § 24. a., and p. 1021, 23. τούτῳ, "thereby:" dative instrumenti.

e. He has insulted so many with impunity that I shall be asked why I, in particular, prosecute him. τὸνναντίον is adverbial, as usual (note on § 10. f.) τί οὖν. *Quid igitur.* "What then is the meaning of this? Have you suffered more atrocities than each individual one of his other victims, that you show resentment?" (which they did not.) The structure of the sentence is like the beginning of § 25. a.

οὖν ; σὺ δεινότερα ἢ τῶν ἄλλων εἰς ἕκαστος πεπονθὼς  
 λ. ἀνανακτεῖς ; Πάντα μὲν δὴ τὰ τούτῳ πεπραγμένα,  
 οὐτ' ἂν ἐγὼ δυναίμην πρὸς ὑμᾶς εἰπεῖν, οὐτ' ἂν ὑμεῖς  
 ὑπομείναιτ' ἀκούειν· οὐδ' εἰ τὸ παρ' ἀμφοτέρων ἡμῶν  
 ὕδωρ ὑπάρξειε πρὸς τὸ λοιπὸν πᾶν τό τ' ἐμὸν καὶ τὸ  
 τούτου προστεθὲν, οὐκ ἂν ἐξαρκέσειεν. ἃ δ' ἐστὶ μέγιστα  
 g. καὶ φανερώτατα, ταῦτ' ἐρῶ. μᾶλλον δ' ἐκείνῳ ποιήσω.  
 ἀναγνώσομαι μὲν ὑμῖν, ὥς ἐμαντῶ γέγραμμαι, πάντα τὰ  
 ὑπομνήματα. λέξω δ' ὅ, τι ἂν πρῶτον ἀκούειν βουλο-  
 μένοις ὑμῶν ᾗ, τοῦτο πρῶτον, εἴθ' ἕτερον, καὶ τᾶλλα τὸν  
 h. αὐτὸν τρόπον, ἕως ἂν ἀκούειν βούλησθε. ἔστι δὲ ταῦτα  
 παντοδαπὰ, καὶ ὕβρεις πολλὰς, καὶ περὶ τοὺς οἰκείους  
 κακουργήματα, καὶ περὶ τοὺς θεοὺς ἀσεβήματα· καὶ  
 τόπος οὐδεὶς ἔστιν, ἐν ᾧ τοῦτον οὐ θανάτου πεποιηκότα

l. τὸ παρ' ἀμφοτ. ὕδωρ. "Not even if the water of our clepsydrae, all mine and all his together (προστεθὲν) were added afresh to what is left" (in mine at present) = "if you allowed me to go on speaking all the period of time allowed for prosecution and defence, added to the time I have not yet consumed of the former." We find an accusative after *πρὸς*, because the water must be put in *motio*n in order to be added. The time allowed both to plaintiff and defendant was measured off by a water-clock (κλεψύδρα), whose construction is described in Aristot. *Prob.* xvi. 8. It consisted of a hollow ball, called κώδεια, from its resembling in shape the head of a poppy, the top being slightly flattened. To introduce the water there was an opening at the top, extending to a short neck (αὐλός), which might be closed by a stopper (πίσμα). Opposite the neck on the nether side were several orifices (τρυνήματα), through which the water slowly trickled out. Aristoph. *Acharn.* 692, *Vesp.* 93, 857, &c. ἐξαρκέσειεν is best taken impersonally.

g. ἀναγνώσομαι. "I will read you all the memoranda (of Midias' misdemeanours) as I have had them written down for myself." γράμ. Perf. Pass. with signification of the Midd.

βουλομένοις ᾗ. "Whatever you please to hear first." 'The dative of a noun with a participle is used with *ἔστι* to denote a person's state of mind on something (especially of inclination or aversion)'; Thuc. ii. 3. Plato, *Phaedo.* § 78, &c. *Madv.* § 38. d. ἕως ἂν. "As long as ever you please to go on hearing."

h. οἰκείους. The fact of some victims being also his relations would aggravate the offence.

τόπος. According to Ulpian means "place in the history of his misdeeds," i. e. locus oratorius. Cf. the speech against *Aristogiton*, p. 798 (beginning); according to others, "place in the city," as if there were no spot in Athens where he had not committed some act of violence.

ἄξια πολλὰ εὐρήσετε. ΤΠΟΜΝΗΜΑΤΑ ΤΩΝ ΜΕΙ-  
ΔΙΟΥ ΑΔΙΚΗΜΑΤΩΝ. "Ὅσα μὲν τοίνυν, ὦ ἄνδρες 37.a.  
Ἀθηναῖοι, τὸν ἀεὶ προστυχόντ' αὐτῷ πεποίηκε, ταῦτ'  
ἐστί. καὶ παραλέλοιφ' ἕτερα. οὐ γὰρ ἂν δύναίτο οὐδεὶς  
εἰσάπαξ εἰπεῖν, ἀ πολὺν χρόνον οὔτος ὑβρίζων συνεχῶς  
ἅπαντα τὸν βίον εἰργασται. ἄξιον δ' ἰδεῖν ἐφ' ὅσον b.  
φρονήματος ἤδη προσήλυθε, τῷ τούτων δίκην μηδενὸς  
δεδωκέναι. οὐ γὰρ ἡγήθ', ὥς ἐμοὶ δοκεῖ, λαμπρὸν, οὐδὲ  
νεανικόν, οὐδὲ ἄξιον θανάτου, ὃ, τι ἂν τις πρὸς ἕνα εἰς  
διαπράττηται· ἀλλ', εἰ μὴ φυλὴν ὄλην καὶ βουλὴν καὶ  
ἔθνος προπηλακιεῖ, καὶ πολλοὺς ἀθρόους ὑμῶν ἅμα ἐλᾷ,  
558 ἀβίωτον φέτο ἔσσεσθαι τὸν βίον ἑαυτῷ. καὶ τὰ μὲν ἄλλα c.  
σιωπῶ, μυρία ἂν ἔχων εἰπεῖν. περὶ δὲ τῶν συστρατευ-  
σαμένων ἱππέων εἰς Ἀργουραν ἵστε δήπου πάντες οἱ

37. a. & πολὺν. "All the defendant has done during a long period, committing outrage continuously as he did his whole life through." It is optional whether we take ὑβρίζων συνεχῶς with πολ., χρόν., or as I have translated: the accusatives are both of duration in either case.

b. ἄξιον δ' ἰδεῖν. "But it is right you should observe to what a pitch of arrogance he has advanced, through having paid no penalty for any of these offences." His immunity has encouraged him to go on in the same path. "For he did not (I imagine) think anything brilliant, or vigorous, or criminal enough, which the offender perpetrated merely between man and man." ἄξ. θανάτ. is a sarcastic climax: Midias' ambition was to do no outrage under a capital crime: anything less would be beneath his dignity as ὑβριστής. "But except he should insult a whole tribe, and senate, and nation, and persecute many of you together in a body, he thought his life would be not worth having." With this use of the futures προπηλακιεῖ and ἐλᾷ, where we should rather expect optatives, compare § 58. c.

c. συστρατευσάμ. "Were despatched with him," i. e. under the command of Midias as hipparch: there were two hipparchs, as a rule, to each cavalry brigade. Dem. c. *Philipp.* A. 47, 11.

"Ἀργουραν. One of the minor towns of Eubœa: the position of the metropolis, Chalcis, on the strait of the Euripus, is well known. Tamynæ, whither an Athenian force had been sent under Phocion, was also on the west coast of Eubœa, and not 20 miles S.E. of Chalcis. Phocion had started early in February, and had sent for reinforcements soon after his arrival; as, however, he shortly announced a victory at Tamynæ, the reinforcements were ordered not to start till after the Great Dionysia (where Midias perpetrated his outrage). When the festival was over the force was despatched, Demosthenes serving as hoplite, Midias as hipparch; but the latter only went as far as Arguræ, from whence he returned to command his vessel, as

ἀφείναι, Δημοσθένει δὲ τὴν γραφὴν τοῦ φόνου παραγράψασθαι.

- b. Λαβὲ δὴ μοι τὸν περὶ τῶν δώρων νόμον. Ἐν ὅσῳ 550  
δὲ τὸν νόμον, ὧ ἄνδρες Ἀθηναῖοι, λαμβάνει, βούλομαι  
μικρὰ πρὸς ὑμᾶς εἰπεῖν, δεηθεὶς ὑμῶν ἀπάντων πρὸς  
Διὸς καὶ θεῶν, ὧ ἄνδρες δικασταί, περὶ πάντων, ὧν ἂν  
ἀκούητε, τοῦθ' ὑποθέντες ἀκούετε τῇ γνώμῃ, τί ἂν, εἴ τις  
ἔπασχε ταῦθ' ὑμῶν, ἐποίει, καὶ τίνα ἂν εἶχεν ὀργὴν  
c. ὑπὲρ αὐτοῦ πρὸς τὸν ποιοῦντα. ἐγὼ γὰρ ἐνηνοχῶς χαλε-  
πῶς ἐφ' οἷς περὶ τὴν λειτουργίαν ὑβρίσθην, ἔτι πολλῷ  
χαλεπώτερον, ὧ ἄνδρες Ἀθηναῖοι, τούτοις τοῖς μετὰ ταῦτα  
d. ἐνήνοχα καὶ μᾶλλον ἡγανάκτηκα. τί γὰρ ὡς ἀληθῶς  
πέρας ἂν φήσεε τις εἶναι κακίας, ἢ καὶ τίνα ὑπερβολὴν  
ἀναιδείας καὶ ὁμότητος καὶ ὕβρεως, ἄνθρωπος εἰ ποιή-  
σας δεινὰ, νῆ Δία, καὶ πολλὰ ἀδίκως τινὰ, ἀντὶ τοῦ  
ταῦτ' ἀναλαμβάνειν καὶ μεταγυγνώσκειν, ἔτι πολλῷ δει-

παραγράψασθαι. "Fraudulently to direct against Demosthenes:"  *falso, temere, perfide* aliquid fieri indicat παρὰ. Cf. *παπαρρεσβείειν* (Reiske). Kennedy, however, translates, "to have a charge inserted in the indictment." τὴν γραφὴν, i. e. the impeachment already made against Aristarchus: hence the article τὴν.

b. δώρων. Always used by Demosthenes in a bad sense, (for "bribe") as *δωρέα* is in a good. § 45. a. 46. b. c. f.

λαμβάνει. While the clerk is getting the law the orator introduces a few points, which he pretends have only just occurred to him.

δεηθείς. "And, (I implore you all,) listen to whatever details you hear with this reflexion in your mind; what would any one of you have done had he suffered such treatment, and what resentment would he have felt on his own account against the perpetrator?" We should rather expect *ἀκούειν* depending on *δεηθείς*, but there is no objection to take *δέσμαι ὑμῶν* as parenthetic, at any time, and *δεηθείς* may be constructed the same way here. *ὑποθέντες* = As a substratum to their judgment, they are to enter into Demosthenes' personal feelings as far as possible.

c. τούτοις ἐνήνοχα. We should rather expect *ἐπὶ* again before *τούτοις*; but it is easy to make the *ἐπὶ* before *οἷς* do double duty.

d. *ὑπερβολήν*. If Midias' outrage is only ordinary outrage, what would extraordinary outrage be? how could any one go further? "What could any one describe as extravagance in shamelessness" beyond this, that a man begin with bad and go on to worse?

ἀναλαμβ. "To atone for and repent:" we should rather invert the order of these two words in our idiom.

τὸν θώρακα δὲ οὐδεπώποτ' ἐνδύς, ἐπ' ἀστράβης δὲ ὀχούμενος ἀργυρᾶς τῆς ἐξ Εὐβοίας, χλανίδας δὲ καὶ κυμβία καὶ κάδους ἔχων, ὧν ἐπελαμβάνοντο οἱ πεντηκοστολόγοι; ταῦτα γὰρ εἰς τοὺς ὀπλίτας ἡμᾶς ἀπηγγέλλετο· ε. οὐ γὰρ εἰς ταῦτόν ἡμεῖς τούτοις διέβημεν. εἴτα εἰ σε ἐπὶ τούτοις ἔσκωψεν Ἀρχετίων ἢ τις ἄλλος, πάντας ἤλαυνες; εἰ μὲν γὰρ ἐπολεῖς ταῦτα, ὦ Μειδία, ἀ σέ φασιν οἱ συνιππεῖς, καὶ κατηγόρεις ὡς λέγοιεν περὶ σοῦ, δικαίως κακῶς ἤκουες. καὶ γὰρ ἐκείνους καὶ τουτουσὶ καὶ ὄλην τὴν πόλιν ἡδίκηεις καὶ κατήσχυνες· εἰ

the infin., as λαχὼν βουλεύειν, Dem. 1346, 2: here we find it with a partitive gen., as though εἰς τῶν ἐξιόντων were meant. Midias either uttered this prayer in jest, or else the orator hints that he uttered it mentally only.

τὸν θώρακα. "Your cuirass," the definite article doing duty, as so often, for a personal pronoun.

ἀστράβης. "A silver side-saddle." According to Ulpian it was a sort of chair with a back to it placed on a mule: it was used often for the convenience of invalids, Lysias, *de Inval.* p. 747. Athenæus, XIII. 582. Both the effeminacy and the extravagance of the proceeding exposed it to ridicule. The common reading is ἐξ Ἀργούρας τῆς Εὐβοίας, but Buttmann defends his text on Ulpian's authority, and gives a passage of Helladius, who, quoting this speech from memory, writes ὡς Δημοσθ. ἐν τῷ κατὰ Μειδ. λόγῳ, ἐπ' ἀστράβης ὀχούμενος ἀργυρᾶς. The mule itself was sometimes called ἀστράβη.

χλανίδας. The χλανὶς was an upper garment of wool, worn by both sexes, though it is always instanced as a sign of effeminacy for a man to wear it. Dem. *Pro Phorm.* 958, 12. Of course it would be anything but regulation uniform.

κυμβία. "Cups and casks," no appropriate part of cavalry equipment. κύμβιον derived its name from its boat-like shape. Martial, VIII. 6.

ὧν ἐπελαμβ. "Which the custom-house officers laid hold of." As these articles were not professional, they were liable to the export duty, πενηκοστὴ, one-fiftieth, i. e. 2 per cent., and were seized accordingly.

ε. ἡμᾶν. He includes himself in the infantry forces, § 37. c. note on Ἀργουραν.

εἰς ταῦτόν. "To the same place," i. e. they crossed at a different point, and so only heard of Midias' proceedings, instead of seeing them.

πάντας. "Did you persecute *all* of them," because one or two men jeered at you?

εἰ μὲν γάρ. "For if you did what the troopers of your company say you did, and what you were accusing them of saying about you, it was with justice you were ill-spoken of." κατηγορεῖς, the present, is retained by some, but the optative which follows presupposes an historic tense. Madvig, § 180. a. ἀκούειν can be used with κακῶς, κακῶς, or κακά, in the same sense of being ill-reputed.



τὰ τοιαῦτα. τούτῳ δ' αὖ τάναντία τούτων. πάντας γὰρ b.  
 ὑμᾶς εἰδέναι νομίζω τὸν τρόπον τὸν τούτου, καὶ τὴν  
 ἀσέλγειαν, καὶ τὴν ὑπερηφανίαν τοῦ βίου· καὶ πάλαι  
 θαυμάζειν ἐνίους οἶμαι, ὧν αὐτοὶ μὲν ἴσασι, οὐκ  
 ἀκηκόασι δὲ νῦν ἐμοῦ. πολλοὺς δὲ τῶν πεπονθότων  
 οὐδὲ πάνθ' ὅσα ἠδίκηνται μαρτυρεῖν ἐθέλοντας ὁρῶ,  
 τὴν βίαν καὶ τὴν φιλοπραγμοσύνην ὀρῶδοντας τὴν  
 τούτου, καὶ τὴν ἀφορμὴν, ἥπερ ἰσχυρὸν ποιεῖ καὶ φοβερὸν  
 τὸν κατάπτυστον τουτονί. τὸ γὰρ ἐπ' ἐξουσίας καὶ c.  
 πλούτου πονηρὸν εἶναι καὶ ὑβριστήν, τείχος ἐστὶ πρὸς  
 τὸ μηδὲν ἂν αὐτὸν ἐξ ἐπιδρομῆς παθεῖν. ἐπεὶ περιαιρεθεὶς  
 οὗτος τὰ ὄντα ἴσως μὲν οὐκ ἂν ὑβρίζοι· εἰ δ' ἄρα,  
 ἐλάττωνος ἄξιος ἔσται τοῦ μικροτάτου παρ' ὑμῖν. μάτην  
 560 γὰρ λαιδορήσεται καὶ βοήσεται· δίκην δ', ἂν ἀσελγαλίῃ

τὰ τοιαῦτα. The orator's favourite formula for summing a long series. With the next sentence we supply ὁρῶ ὄντα.

b. θαυμάζειν is very often constructed thus with a genitive of the thing wondered at. Thucyd. III. 38. Isocr. 27. B. "Have been a long while amazed at actions of his, which they know of themselves, but have not heard me mention now." Either 'amazed at Midias' arrogance,' or else 'amazed at my not alluding to the said atrocities.'

φιλοπραγμοσ. Here "Litigiousness," derived from that sense of πράγματα which refers to "legal annoyance." In general φιλοπράγμων implies a busy, contentious, meddling fellow, like πολυπράγμων.

ὀρῶδοντας is Taylor's conjecture for ὁρῶντας, the latter being peculiarly awkward from the close proximity of ὁρῶ: one edition reads δεδιότας, supposed to be only a gloss on ὀρῶδ.

ἀφορμὴν, from its sense of "starting point," comes to mean (1) cause, (2) material instrument, § 26. e. In the *Pro Phormione*, 947, 20, it signifies "capital," which is the implied meaning here.

c. τὸ γὰρ ἐπ' ἐξ. "For being a rogue and a ruffian, with (ἐπὶ, Madv. § 73. 3. e.) power and wealth to boot, is a bulwark to save a person, from suffering anything himself by a sudden attack." ἐπιδρομή, to keep up the metaphor of τείχος; the simple construction οὐδὲν ἂν αὐτὸς πάσχοι is varied by the precedence of πρὸς τό.

εἰ δ' ἄρα. Supply περιαιρεθεὶς τὰ ὄντα ὅπως ὑβρίσει. If he does shew insolence after your sentence and fine have stripped him of all his wealth, he will be too insignificant to attend to.

ἐλάττωνος. Genitive of price "of less importance," i. e. "more insignificant." μικροτάτου, gen. after a comparative. Madv. § 64, 65.



- d. *τι, τοῖς ἄλλοις ἡμῖν ἐξίσου δώσει. νῦν δ', οἶμαι, τούτου προβέβληται Πολύευκτος, Τιμοκράτης, Εὐκτῆμων ὁ κοινοῦργός. τοιαῦτοί τινές εἰσι μισθοφόροι περὶ αὐτόν. καὶ πρὸς ἔτι ἕτεροι τούτοις, μαρτύρων συνεστῶσα ἑταιρία, φανερώς μὲν οὐκ ἐνοχλοῦντων ὑμῖν, σιγῇ δὲ τὰ ψευδῇ ῥήματα ἐπιπνεύοντων. οὕς μὰ τοὺς θεοὺς οὐδὲν ὠφελείσθαι νομίζω παρὰ τούτου· ἀλλὰ δεινοὶ τινές εἰσι, ὧ ἄνδρες Ἀθηναῖοι, φθείρεσθαι πρὸς τοὺς πλουσίους, καὶ παρῆναι*
- e. *καὶ μαρτυρεῖν. πάντα δὲ ταῦτ' οἶμαι, φοβερά ἐστι τῶν ἄλλων ὑμῶν ἐκάστω καθ' ἑαυτὸν, ὅπως δύναται, ζῶντι· οὐπὲρ ἕνεκα συλλέγεσθε ὑμεῖς· ἵνα, ὧν καθ' ἓνα ἐστὶν*

*ἐξίσου.* "Just like all the rest of us," he will be properly punished for any of his misdemeanours.

d. *προβέβληται.* The Passive verb has in this passage the sense of *tuert*, not to be confounded with the technical use of the Middle, § 1. a. : but implying "to be put in front as a shield," the object protected coming in the genitive. I can find no exact parallel to this expression : but LIDD. & SCOTT quote *προβάλλεσθαι ἐλπίδα* (midd. voice) as "to shelter oneself under hope," Dem. 258, 23, which is analogous.

*Πολύευκτος.* A great friend of Demosthenes on other occasions, *Philipp.* III. 29. The orator's speech against *Timocrates* is extant : Euctemon, § 28. b.

*τούτοις* is governed by *πρὸς*. A curious instance of interval between a preposition and its case.

*συνεστῶσα.* "A confederate cabal : " on *ἐνοχλ.*, see § 2. b.

*ἐπιπνεύοντων.* Ulpian says, "these hired advocates would look at the jury with a wink and a shake of the head, when the prosecutor was detailing various atrocities of the defendant." *ἐνδεικόμενοι μηδὲν ἀληθὲς εἶναι*, trans. "without opening their lips (*σιγῇ*) lie with the greatest ease by medium of signs."

*ὠφελείσθαι, i. e.* they will really get nothing out of him in the way of payment; but they are fond of paying attention to wealthy persons, in order to cultivate intimacy with them, &c. *δέυνος*, with the infin. = "a wonderful hand at" doing anything, is almost too common to need illustration. *Æsch. Pr.* 59, &c. *φθείρεσθαι*, "to go (with a plague on them!) after the opulent : " Buttmann translates *Se applicare, semper adesse divitibus* : like our expression "the devil possesses them to go...." See *Aristoph. Ecc.* 248. *ἐρρέειν* is used in precisely the same sense.

e. *καθ' ἑαυτόν.* "Living by himself as best he can," i. e. depending only on himself for support at critical periods, as contrasted with wealthier citizens, who always had many to aid and abet them.

*συλλέγεσθε.* "Ye assemble together (in the ecclesia, law courts, &c.) that ye may by thus combining be superior to each of these persons, to whom

ἐκαστος ὑμῶν ἐλάττων ἢ φίλοις ἢ τοῖς οὖσιν ἢ τῶν ἄλλων  
 τινι, τούτων συλλεγέστες ἐκάστου κρείττους τε γίγνησθε  
 καὶ παύητε τὴν ὕβριν. Τάχα τοίνυν ἴσως καὶ τοιοῦτός 39. a.  
 τις ἤξει πρὸς ὑμᾶς λόγος· Τί δὴ τὰ καὶ τὰ πεπονθὼς  
 ὁ δέινα, οὐκ ἐλάμβανε δίκην παρ' ἐμοῦ; ἢ Τί δὴ; πάλιν  
 ἄλλον ἴσως τινὰ τῶν ἡδικομένων ὀνομάζων. ἐγὼ δὲ b.  
 δι' ἃς μὲν προφάσεις ἐκαστος ἀφίσταται τοῦ βοηθεῖν  
 ἑαυτῷ, πάντας ὑμᾶς εἰδέναι νομίζω. καὶ γὰρ ἀσχολία,  
 καὶ ἀπραγμοσύνη, καὶ τὸ μὴ δύνασθαι λέγειν, καὶ ἀπορία,  
 καὶ μυρὶ ἐστὶν αἷτια. προσήκειν μέντοι τούτῳ μὴ  
 ταῦτα λέγειν ἡγοῦμαι νυνὶ ἀλλ' ὥς οὐ πεποίηκέ τι  
 τούτων, ὧν αὐτοῦ κατηγορήκα, διδάσκειν. ἐὰν δὲ μὴ  
 δύνηται, διὰ ταῦτ' ἀπολωλέναι πολὺ μᾶλλον ἐστὶ δίκαιος.  
 εἰ γὰρ τηλικούτος τις ἐστίν, ὥστε τοιαῦτα ποιῶν δύνασ- c.  
 θαι καθ' ἕνα ἐκαστον ἡμῶν ἀποστερεῖν τοῦ δίκης παρ'  
 561 αὐτοῦ τυχεῖν· κοινῇ νῦν, ἐπειδήπερ εἰληπται, πᾶσιν  
 ὑπὲρ πάντων ἐστὶ τιμωρητέος, ὥς κοινὸς ἐχθρὸς τῇ

individually each of you is inferior, either in friends, or property, or anything else." The 2nd Aor. Pass. *συλλεγῆναι* is particularly used in this sense of assembling or co-operating, Herod. i. 81. The datives are those of circumstance and appurtenance, Madv. § 39.

39. a. τί δὴ. "Why did So-and-so, who was treated in such-and-such a way, never demand satisfaction from me?" or 'Why ——?' naming again, perhaps, some other individual of his victims." The second question would be precisely to the same effect as the first, only the name of the injured party would be different: for brevity the orator only utters the simple interrogative, leaving the rest to be supplied by the mind of his hearer. *τὰ καὶ τὰ* is a favourite idiom of Pindar, see *Olymp.* ii. 53. *Pyth.* v. 51, vii. 22: it is also common in Demosth. and the later Attic. The argument was introduced at § 36. e.

b. ἀπραγμοσύνη. The opposite of *φιλοπραγμοσύνη*, § 38. b. λέγειν. That is, "unable to plead his own cause," no orator, as Demosthenes is.

τούτῳ, i. e. "the defendant," Midias.

διὰ ταῦτα, i. e. διὰ τὸ μηδένα δίκην παρ' αὐτοῦ εἰληφέναι.

c. καθ' ἕνα. See § 5. d. The genitive ἡμῶν might, however, here be taken to depend on ἐκαστον only, καθ' ἕνα being merely adverbial.

πᾶσιν. Dative of the agent: "Now, when he has been caught, he must be punished with a common vengeance, by all of you, on behalf of all of you."

- d. πολιτεία. Λέγεται τοῖνυν ποτὲ ἐν τῇ πόλει κατὰ τὴν παλαιὰν ἐκείνην εὐδαιμονίαν Ἀλκιβιάδης γενέσθαι, ὃ σκέψασθε τίνων εὐεργεσιῶν ὑπαρχουσῶν, καὶ ποίων τινῶν, πρὸς τὸν δῆμον, πῶς ἐχρήσανθ' ὑμῶν οἱ πρόγονοι,
- e. ἐπειδὴ βδελυρὸς καὶ ὑβριστὴς ᾔετο δεῖν εἶναι. καὶ οὐκ ἀπεικάσαι δῆπου Μειδίαν Ἀλκιβιάδῃ βουλόμενος τούτου μέμνημαι τοῦ λόγου. οὐχ οὕτως εἰμὶ ἄφρων οὐδ' ἀπόπληκτος ἐγώ. ἀλλ' ἔν' εἰδῆθ' ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, καὶ γινώθ', ὅτι οὐδὲν οὐτ' ἐστὶν οὐτ' ἔσται, οὐ γένος, οὐ πλοῦτος, οὐ δύναμις, ὃ, τι τοῖς πολλοῖς ὑμῶν,
40. a. ἂν ὕβρις προσῇ, προσήκει φέρειν. Ἐκείνος γὰρ, ὦ ἄνδρες Ἀθηναῖοι, λέγεται πρὸς πατρός μὲν Ἀλκμαιωνιδῶν εἶναι· τούτους δὲ φασιν ὑπὸ τῶν τυράννων, ὑπέρ

d. Λέγεται. Greek history in these days was principally traditional, which is his reason for using the word. We may render, "History informs us that Alcibiades lived in this city during that period of ancient prosperity," the period of the Peloponnesian war when Athens had reached her culminating point. The word *παλαιός* is an hyperbole, for it could not be more than 63 years since Alcibiades was first exiled.

ὑπαρχουσῶν. This we had better paraphrase: "Consider what services had been rendered by him to the people, and what character of service, and yet how your forefathers treated him." *ὑπαρχ.*, as if the account of these services were scored up to his credit: cf. § 40. b. *τίνων*, says Buttmann, is equivalent to *πόσων*, as otherwise it could not be coupled with *καὶ ποίων*.

e. ἀπεικάσαι. "To compare," i. e. to represent Midias as an equally distinguished man.

ἀπόπληκτος. "So crazed." Same word in the speech against *Phormio*, 912, 10.

φέρειν. "To put up with, if accompanied by insolence," the neuter relative *ὃ* is used, as the antecedents are neuter in sense, though of various genders in form. *ἂν ὕβρις* ᾗ was the old reading, whence Reiske conjectured *ἂν ὑβρίσῃ*. The reading *προσῇ* is confirmed by the twin passage, § 47. h.

40. a. Ἀλκμαιωνιδῶν. According to Andocides and Plutarch it was on the *mother's* side Alcibiades was connected with the Alcmaeonids, and Hippicon was the name of his wife Hipparete's father. In the *Alcib.* i. of Plato, p. 121, he traces his descent to Eurysaces son of Ajax, through his father Clinias: and his maternal grandfather was Megacles, the head of the Alcmaeonid family, on whose doings see Herodotus v. 62, &c. Buttmann attributes the incorrectness of Demosthenes' statement, on this point, to the fact that we have only the rough draft of the oration he intended to deliver. *πρός* is common in this meaning "on the side of" genealogically. Cf. *Soph. Ajax*, 1305, &c.

ὑπὸ τυράννων. "Were expelled by the tyrants when heading a revolution

τοῦ δήμου στασιάζοντας, ἐκπεσεῖν καὶ δανεισαμένους χρήματ' ἐκ Δελφῶν ἐλευθερώσαι τὴν πόλιν, καὶ τοὺς Πεισιστράτου παῖδας ἐκβαλεῖν· πρὸς δὲ μητρὸς Ἴππο- νίκου, καὶ ταύτης τῆς οἰκίας, ἥς ὑπάρχουσι πολλὰ καὶ μεγάλα πρὸς τὸν δῆμον εὐεργεσίαι. οὐ μόνον δὲ ταῦθ' b. ὑπῆρχεν αὐτῷ, ἀλλὰ καὶ αὐτὸς ὑπὲρ τοῦ δήμου θέμενος τὰ ὅπλα, δις μὲν ἐν Σάμῳ, τρίτον δ' ἐν αὐτῇ τῇ πόλει, τῷ σώματι τὴν εὐνοίαν, οὐ χρήμασιν οὐδὲ λόγοις, ἐνεδείξατο τῇ πατρίδι. ἔτι δὲ ἵππων Ὀλυμπιάσιν ἀγῶνες ὑπῆρχον αὐτῷ, καὶ νίκαι καὶ στέφανοι, καὶ στρατηγὸς ἄριστος, καὶ λέγειν ἐδόκει πάντων, ὥς φασιν,

on behalf of the Democracy." The story of the despotism and fall of the Pisistratids is related by Herod. v. 62—65, as also the proceedings at Delphi of the Alcmaeonid; though he represents them to have bribed the priestess there, instead of borrowing money, as the orator says.

Ἴππονίκου. There were several persons of this name, one an intimate friend of Solon's, who combined with him to model the Athenian constitution. Dinomache, the mother of Alcibiades, may possibly have been descended from some remote connection of this Hipponicus. It cannot be the father-in-law of Alcibiades who is intended. (Spalding.)

ἦς. "Which has the credit of many remarkable obligations conferred on the people." So ὑπαρχ. at § 39. d., though there it was constructed with a dative.

b. θέμενος. "Having taken arms," Herod. v. 74. Different to the sense of this expression in Thucyd. iv. 44, vii. 3, &c., "to pile arms," i. e. to encamp, or remain stationary.

Σάμῳ. It was at Samos the Athenian army, headed by Thrasybulus and Thrasyllus, insisted on the recall of Alcibiades from exile, 411 B.C. He remained abroad with those forces for four years, and under his command they captured Cyzicus, Chalcedon, Selymbria, and Byzantium. On his return to Athens he escorted the mystic procession to Eleusis, that annual ceremony which had been intermitted (through fear of the Spartans) ever since the occupation of Decelea. To his conduct of the procession reference is made by the words ἐν αὐτῇ τῇ πόλει, Eleusis being a deme of the tribe Hippothoëntis, on the road from Athens to the Isthmus. Xen. *Hell.* i. 4. § 13—20. Plut. *Alc.* 33.

τῷ σώματι. "By the hazard of his life." Datives of the means: *Madv.* § 39.

ἵππων ἀγῶν. "Chariot races at the Olympic games." In the 89th Olymp. (419 B.C.) he contended with seven chariots in the same race, and gained the first, second, and fourth prizes.

λέγειν belongs, of course, to δεινότητος. From the words ὥς φασιν it has been argued that there were no written speeches of Alcibiades at this time extant. But probably this expression is only like λέγεται, § 39. d.

- ἀγαγεῖν τῷ Διὶ τῷ Νεμείῳ τὴν κοινὴν ὑπὲρ τῆς πόλεως θεωρίαν· περιεῖδε δὲ ταῖς σεμναῖς θεαῖς ἱεροποῖον αἰρεθέντα ἐξ Ἀθηναίων. ἀπάντων τρίτον αὐτὸν, καὶ καταρ-
- c. ξάμενον τῶν ἱερῶν. ἄρ' ἂν, εἴγ' εἶχε στυγμὴν ἢ σκιὰν τούτων, ὧν κατεσκεύαζε κατ' ἐμοῦ, ταῦτ' ἂν εἶασεν; ἐγὼ μὲν οὐκ οἶμαι. οὐκοῦν ἐξελέγχεται τούτοις ἐναργῶς ὕβρει
- d. ζητῶν με ἐκβαλεῖν ἐκ τῆς πόλεως. ἐπειδὴ τοίνυν τοῦτο τὸ πρᾶγμα οὐδὲ καθ' ἐν, πανταχῇ στρέφων, οἷός τ' ἦν ἀγαγεῖν ἐπ' ἐμὲ, φανερώς ἤδη δι' ἐμὲ τὸν Ἀρισταρχὸν ἐσυκοφάντει. καὶ τὰ μὲν ἄλλα σιωπῶ· τῆς δὲ βουλῆς περὶ τούτων καθημένης καὶ σκοπούμενης, παρελθὼν οὗτος, Ἀγνοεῖτ', ἔφη, ὦ βουλῇ, τὸ πρᾶγμα; καὶ τὸν αὐτόχειρα ἔχοντες, λέγων τὸν Ἀρισταρχὸν, μέλλετε καὶ ζητεῖτε καὶ

wealthy citizen who bore part of the expense of the expedition. They visited various places, the most important being sent to the Olympian, Nemean, Pythian, or Isthmian games.

σεμναί. The Eumenides. Both names are euphemistic, to propitiate the Furies, who were in themselves neither *σεμναί* nor *εὐμενεῖς*.

c. *στιγμὴν*. "A point," in Aristot. *Top.* i. 18. Here a "jot," or "tittle," from *στίξω*, and = *punctum*.

ἂν εἶασεν. The *ἂν* is reduplicated, to add to the emphasis: others read *ἄρ' οὖν* at the beginning of the sentence, but not so well.

ἐκβαλεῖν. "To drive me out of the city by his violence," i. e. compel me to fly from Athens for fear of my life.

d. οὐδὲ καθ' ἐν, by trajection for *κατ' οὐδέν*, but stronger, as *οὐδὲ εἰς* is always stronger than *οὐδέτις*: "in no one respect."

ἐσυκοφάντει. "He laid information against Aristarchus on my account," i. e. to implicate me. The case is most obscure, as Demosthenes puts it; but apparently it was somehow thus. Aristarchus and Demosthenes were great personal friends, and if it could be proved that the former had committed the murder, some colour could be given to the idea of the latter having instigated it. Demosthenes, we must remember, was considered to have a motive for causing the death of Nicodemus, § 29. a., and a personal friend like Aristarchus would be his likeliest instrument. Midias therefore accused Aristarchus with great violence in the public assembly, but, to throw him off his guard, kept up a show of great intimacy with him, and asked him to affect the reconciliation between himself (Midias) and Demosthenes. By this stratagem Midias would create an impression that he had no ill-will to either of them, though he was plotting the ruin of both. Anything more clumsy than Midias' machinations, or more far-fetched than this charge of Demosthenes against him, it is difficult to imagine.

ἄξιον. τοὺς ἐρμᾶς περιέκοπτεν. ἅπαντα μὲν, οἶμαι, ε. τὰσεβήματα τῆς αὐτῆς ὀργῆς δίκαιον ἀξιοῦν· τὸ δ' ὅλως ἀφανίζειν ἱερὰν ἐσθῆτα, ἔσθ' ὅ, τι τοῦ περικόπτειν τοὺς ἐρμᾶς διαφέρει; οὐκοῦν οὗτος ἐξελέλεγκται τοῦτο ποιοῦν. ἀντιθῶμεν δὴ τίς ὦν, καὶ τίσι ταῦτ' ἐνδεικνύμενος. Μὴ 41.a. τοῖνυν ὑμῖν πρὸς τῷ μὴ καλὸν, μηδὲ θεμιτὸν νομίζετε, ἄνδρες δικασταί, μηδ' ὅσιον εἶναι τοιούτων ἀνδρῶν οὖσιν ἀπογόνοισι, πονηρὸν καὶ βλαίον καὶ ὑβριστὴν λαβοῦσιν ἄνθρωπον, καὶ μηδένα μηδαμόθεν, συγγνώμης ἢ φιλανθρωπίας ἢ χάριτός τινος ἀξιῶσαι. τίνος γὰρ ἔνεκα; τῶν στρατηγιῶν. ἀλλ' οὐδὲ καθ' αὐτὸν στρατιώτης οὐτός γε οὐδενός ἐστιν ἄξιος, μήτιγε τῶν ἄλλων ἡγεμών.

e. ἐρμᾶς. Just before the departure of the Athenian forces for Sicily, 415 B.C., there occurred a mysterious mutilation of many of the "Hermes-busts" which stood in the public streets. The deed was attributed to Alcibiades and his friends; the accusation led to his recall from the command of the army, and his desertion to the Peloponnesian cause. Thucyd. vi. 27, 28, &c.

τὸ δ' ὅλως. "Is there any difference between entirely destroying sacred raiment, and mutilating the Hermæ?" i.e. are not both acts of sacrilege, and therefore to be visited with equal retribution? On ἐσθ' ὅ = *ecquid*, see Madv. § 102. Ulpian wishes to read *ἱερὰ*, and omit the word *ἐσθῆτα* as weakening the passage.

οὐκοῦν. "Of that (*ἀσέβημα*), however, the defendant stands convicted." Sc. ἀφανίζ. *ἱερὰ*. There is no need to read *ταῦτό* for *τοῦτο*, as Buttmann suggests.

ἀντιθῶμεν. Let us contrast who defendant is and towards whom he exhibits this conduct," i.e. let us compare his utter worthlessness with Alcibiades' brilliant character; it is you whom he insults, and you are the descendants of those who punished so severely a far better man.

41. a. "Believe me, then, that, (descendants as you are of such persons, and having got hold of a rascal... and a bully, who is a nobody of no family whatever,) besides being dishonourable, it would be unlawful and unrighteous for you to account him deserving of pardon." The repetition of the negatives cannot be accomplished in English, being purely idiomatic in the original: *εἶναι* has to be supplied after *καλὸν* and *θεμιτὸν*, as the sequel indicates. *μηδ. μηδαμ.* A *terra filius*; a man whose existence is so unimportant that he is a mere cypher in creation, and whose extraction so obscure that no one can tell where he comes from. Similarly, *τις* is often used in the sense of "somebody important," *quidam*. Eur. *El.* 939, &c.

b. *στρατηγιῶν*. "Because of his services as commander? Nay, but the defendant even individually is worth nothing as a soldier, let alone as a leader of others." With *μήτι* we supply *εἶπω*: *ne dicam* Plat. *Polit.* 292. "Ἄκροι πεπτενται τοσοῦτοι οὐκ ἂν γένοιτο, μή τι δὴ βασιλεῖς γε. Madv. § 212. The use of *μή τι* is exactly analogous.

ἀλλὰ τῶν λόγων. ἐν οἷς κοινῇ μὲν οὐδὲν πάποτ' εἶπεν ἀγαθόν, κακῶς δὲ ἰδίᾳ πάντας ἀνθρώπους λέγει. γένους ἔνεκα, νῆ Δία. καὶ τίς οὐκ οἶδεν ἡμῶν τὰς ἀπορ- 563  
ρήτους, ὥσπερ ἐν τραγῳδίᾳ, τὰς τούτου γονάς; φ' δύο τὰ  
c. ἐναντιώτατα συμβέβηκεν εἶναι. ἡ μὲν γὰρ ὡς ἀληθῶς  
μήτηρ ἡ τεκούσα αὐτὸν πλείστον ἀπάντων ἀνθρώπων  
εἶχε νοῦν, ἡ δὲ δοκούσα καὶ ὑποβαλομένη πασῶν ἦν  
ἀνοητοτάτη γυναικῶν. σημεῖον δέ. ἡ μὲν γὰρ ἀπέδοτο  
εὐθὺς γενόμενον, ἡ δ', ἐξὸν αὐτῇ βελτίῳ πρίασθαι ταύτης  
d. τῆς τιμῆς, τοῦτον ἡγόρασε. καὶ γὰρ τοι διὰ τοῦτο, τῶν  
οὐ προσηγόντων ἀγαθῶν κύριος γεγενησῶς, καὶ πατρίδος  
τετευχῶς, ἡ νόμοις τῶν ἀπασῶν πόλεων μάλιστα οἰκεῖσ-  
θαι δοκεῖ, οὐδένα, οἶμαι, τρόπον φέρειν, οὐδὲ χρῆσθαι

λόγων. "His orations?" in the ecclesia and elsewhere. Constructed, as *στρατηγίων*, in dependence on *ἔνεκα*.

ἀπορήτους. "His abominable origin, like something in a tragedy:" i. e. his birth was mysterious and horrible enough to have suggested the plot for a tragedy: of course this is great exaggeration.

συμβεβ. εἶναι. Only a paraphrase for *γέγονε*. The verb *συμβ.* can be constructed equally with an infinitive or a participle. Cf. Plato, *Sophist.* 224. D. &c. The δύο ἐναντι. are his low origin and high position.

c. πλείστον. "Had the most sense of all men," because she got rid of Midias so quickly. *ἔχειν νοῦν* is like the Latin *habere cor*. Observe the antithesis of *γυναικῶν* below, the orator uncourteously implying, "Folly, thy name is woman!"

ὑποβαλομένη. "Took him as her suppositious child." Herod. v. 41. Plato, *Rep.* 538. A. &c.

ἀπέδοτο. "For the one (his real mother) sold him the moment he was born, the other bought him when she might have purchased a better for the price." *ἐξόν*, § 2. a. last note, *τιμῆς*, Genitiv. Pretii. *Madv.* § 65. a.

d. οὐ προσηγόντων. "To which he had no right," being only an Athenian, thanks to his adoption, but by birth (according to the orator) an alien.

τετευχῶς is the Ionic form of the Perfect; others read *τετυχηκῶς*.

ἡ νόμοις. "Which has the reputation of being governed by laws more than any other country." On this use of *οἰκεῖται*, cf. Eur. *Hipp.* 486, &c.: it is frequent in Plato and Xenophon. Athens was what we should call the most "constitutional" state in Greece.

φέρειν. Supply *ταῦτα*: "to bear his good fortune (with propriety)." οὐδ. *τρόπ.* is the usual accus. of respect, "in no wise." *τούτοις*, i. e. νόμοις.

τούτοις δύναται. ἀλλὰ τὸ τῆς φύσεως βάρβαρον ἀληθῶς καὶ θεοῖς ἐχθρὸν ἔλκει καὶ βιάζεται, καὶ φανερόν ποιεῖ τοῖς παροῦσιν ὥσπερ ἀλλοτρίοις ὅπερ ἔστιν, αὐτὸν χρώμενον. Τοσούτων τολύνν καὶ τοιούτων ὄντων, ἃ τῷ ε. βδελυρῷ τούτῳ καὶ ἀναιδεῖ βεβίωται, ἐνιοί μοι προσιόντες, ὦ ἄνδρες δικασταί, τῶν χρωμένων αὐτῷ παραινούντες ἀπαλλαγῆναι καὶ καθυφεῖναι τὸν ἀγῶνα τουτονί, ἐπειδὴ με μὴ πείθοιεν, ὡς μὲν οὐ πολλὰ καὶ δεινὰ πεποίηκεν οὗτος, καὶ δίκην ἡντινοῦν ἂν δολῇ δικαίως τῶν πεπραγμένων, οὐκ ἐτόλμων λέγειν, ἐπὶ ταῦτα δὲ ἀπήντων, ὡς ἤλωκεν ἤδη καὶ κατεψήφισται. Τίνος τιμήσειν αὐτῷ προσδοκᾶς τὸ δικαστήριον; οὐχ ὀρᾶς, ὅτι πλουτεῖ, καὶ τριηραρχίας ἐρεῖ καὶ λειτουργίας; σκόπει δὴ, μὴ τούτοις αὐτὸν ἐξαίτησεται, καὶ ἐλάττω πολὺ τῇ πόλει καταθεῖς, ἣ ὅσα σοι δίδωσι, καταγελάσῃ. Ἐγὼ δὲ, πρῶτον μὲν οὐδὲν 42.α.

ἐλκει. "Drags him and drives him on, and makes it clear that he treats the existing laws as though they had no reference to *him* (which is indeed the fact)." He is an alien and they refer to citizens. Like some half-tamed animal, his innate ferocity does violence to the principles of conduct which education has given him. *χεῖσθαι*, generally "to deal with," means 'to disobey' in this sentence, while it meant to 'obey' in the preceding. *ἀλλοτρίοις*, *alienis*, referring to other people.

ε. ἃ βεβίωται. This favourite periphrasis for *βίος* is found also p. 617 (end), p. 315, 5, p. 600, 17, &c. *χρωμένων*, again in the sense of "intimate acquaintance." *καθυφεῖναι*, § 11. f. The M.S. word *μάλα* after *ἀναιδεῖ*, and the variation upon it, *ὦν*, have been given up by all editors as hopeless.

πείθοιεν. The optative implies the frequency of their requests, and this generalization is furthered by the use of *μή*: had it been once only he was asked the sentence would have stood *ἐπειδὴ μ' οὐκ ἔπειθον*.

ὡς μὲν οὐ follow λέγειν in the order of translation: Midias' friends did not venture to say he was not guilty.

ἀπήντων. "Had recourse to this argument." So in the *Timocrates*, 760 (end), *ἐπὶ ταῦτα ἀπαντᾷτε*.

τινος τιμήσειν. "What damages will the court give against him?" Supply *δίκη*, on which the genitive will depend, and then the dative becomes the natural case for the person.

ἐρεῖ. "He will talk of" all he has done for the state, and claim to be held scatheless in consideration of his services.

τούτοις. "Beg himself off thereby." Dative of the means.

δίδωσι. "Offers." This sense is as early as *Il.* ix. 519.

καταγελάσῃ is not unfrequently thus used without the object of ridi-



- ματος ἦπται, ὅτε πρῶτον μὲν διακοσίους καὶ χιλίους πεποιήκατε συντελείς ὑμεῖς, παρ' ὧν εἰσπραττόμενοι τάλαντον ταλάντου μισθοῦσι τὰς τριηραρχίας οὗτοι, εἴτα πληρώματα ἢ πόλις παρέχει, καὶ σκευὴ δίδωσιν· 565 ὥστ' αὐτῶν ἐνίοις τῇ ἀληθείᾳ τὸ μηδὲν ἀναλῶσαι καὶ δοκεῖν λειειτουργηκέναι, καὶ τῶν ἄλλων λειτουργιῶν
43. a. ἀτελέσι γεγενῆσθαι περίεστιν. Ἄλλὰ μὲν τί ἄλλο ; τραγυδοῖς κεχορήγηκέ ποτε οὗτος. ἐγὼ δὲ αὐληταῖς ἀνδράσι. καὶ ὅτι τοῦτο τὸ ἀνάλωμα ἐκείνης τῆς δαπάνης πλέον ἐστὶ πολλῷ, οὐδεὶς ἀγνοεῖ δήπου. κἀγὼ μὲν ἐβελοντῆς νῦν, οὗτος δὲ καταστὰς ἐξ ἀντιδόσεως τότε· οὐ χάριν οὐδε-
- b. μίαν αὐτῷ δήπου δικαίως ἂν τις ἔχοι. τί ἔτι; εἰστίακα τὴν φυλὴν ἐγὼ, καὶ Παναθηναίοις κεχορήγηκα· οὗτος δὲ οὐδέτερα. ἡγεμὼν συμμορίας ὑμῖν ἐγενόμην ἐγὼ ἔτη δέκα, ἴσον Φορμίωνι, καὶ Λυσιβείδῃ, καὶ Καλλαίσχρῳ, καὶ τοῖς πλουσιωτάτοις, εἰσφέρων οὐκ ἀπὸ ὑπαρχούσης οὐσίας· ὑπὸ γὰρ τῶν ἐπιτρόπων ἀπεστερήμην· ἀλλ' ἀπὸ τῆς δόξης, ὧν ὁ πατήρ μοι κατέλιπε, καὶ ὧν δίκαιον

these collectors, he says, paid nothing at all out of their own pockets, so that "they have the advantage, some of them, of spending nothing in reality, yet at the same time being reputed to have served the state, and obtaining exemption from other services."

43. a. πλέον πολλῷ. Wolf, *Proleg. ad Lept.* 93, confirms the orator's statement as to the expenses of the flute chorus exceeding those of the tragic chorus considerably.

ἀντιδόσεως. See § 23. c., sixth note.

b. εἰστίακα. "I have feasted my tribe." That this *εἰστίασις* was one of the liturgies has been already mentioned, § 1. a. note. The entertainer (*εἰστιάτωρ*) was appointed by order of succession with reference to his property. Harpocration says that Demosthenes volunteered on this occasion. Böckh, *P. E.* 2nd ed. p. 452.

ἡγεμὼν. "Chairman of a symmoria." Spalding maintains there were only two in each tribe, i. e. one to each *συμμορία*: Böckh considers it an open question whether all the first class (§ 42. b. note on *προεισφέρ.*) were *ἡγεμόνες*, or whether the *ἡγεμόνες* were only a portion of this class.

ἴσον is the object of *εἰσφέρων*. The men he names were wealthy, no doubt, but they are unknown to history.

ἀπὸ τῆς δόξης. "From the reputation of what my father left me:" see

ἦν με δοκιμασθέντα κομίσασθαι. ἐγὼ μὲν οὖν οὕτως c. ὑμῖν προσενήνεγμαι. Μειδίας δὲ πῶς; οὐδέπω καὶ τήμερον συμμορίας ἡγεμὼν γέγονεν, οὐδὲν τῶν πατρῶων ἀποστερηθεὶς ὑπ' οὐδενός, ἀλλὰ παρὰ τοῦ πατρὸς πολλὴν οὐσίαν παραλαβών. τίς οὖν ἐστὶν ἡ λαμπρότης, d. ἢ τίνες αἱ λειτουργίαι καὶ τὰ σεμνὰ ἀναλώματα τούτου; ἐγὼ μὲν γὰρ οὐχ ὀρώ, πλὴν εἰ ταῦτά τις θεωρεῖ· οἰκίαν ὑποδομήκεν Ἐλευσίνι τοσαύτην, ὥστε πᾶσιν ἐπισκοτεῖν τοῖς ἐν τῷ τόπῳ. καὶ εἰς μυστήρια τὴν γυναῖκα ἄγει, κὰν ἄλλοσέ ποι βούληται, ἐπὶ τοῦ λευκοῦ ζεύγους τοῦ

§ 23. c. Demosthenes means, he did not pay these expenses from sums actually in his hands (ὑπαρχ. οὐσ.) but from money raised on the expectations of what he would have when his suit against the trustees was settled. Here ὦν stands by attraction in both cases for τούτων δ.

δοκιμασθέντα, i. e. εἰς ἀνδρας ἐγγραφέντα (of § 42. d.) If the scrutiny was satisfactory the young man's name would be enrolled in the *ληξιαρχικὸν γραμματεῖον*, the register of those who were eligible for state services and offices.

c. προσενήνεγμαι. "I have behaved myself;" a common meaning of προσφέρεισθαι. Thucyd. v. 105, 111. Eur. *Cycl.* 176, &c.

d. ἡ λαμπρ. He uses the article with this and the two following substantives to imply "those glories which Midias talks of."

πλὴν often serves, in this way, as an adversative conjunction; so πλὴν ὅτι, πλὴν ὅσον, κ. τ. λ.

Ἐλευσίς (§ 40. b. note Σάμω) was the scene of the Mysteries (μυστήρια) in honor of Demeter and Persephone. The great Mysteries were kept annually in the month Boedromion, both at Athens and Eleusis. The sixth day was the most solemn of all the festival: the statue of Iacchus, son of Demeter, was carried along the road to Eleusis with song and revelry; as many as thirty thousand spectators are said to have attended. During the night of this sixth day the initiated (μύσται) remained at Eleusis, and were advanced to the last degree of initiation (ἐποπτεία). The lesser Mysteries were held at Agræ on the Ilissus, in honour of Persephone alone.

ἐπισκοτεῖν, "to throw into the shade," governs a dative. It is used metaphorically by Aristot. *Rhet.* I. 1, 7, in the sense of "obscuring" a man's judgment.

κὰν ἄλλοσε. "And anywhere else he pleases," to hint that his going to the Mysteries was not from religious motives, but from an ostentatious spirit of display.

ἐπὶ τοῦ λευκοῦ. "With his white pair from Sicyon." ζεύγος implies the carriage as well as the horses that draw it: riding in a carriage was considered very effeminate under any circumstances (Arist. *Theom.* 811), and in this case the arrogance was more palpable, because Midias might be thought

δὲ ἔλεγε πρὸς τὴν βουλὴν, τῇ προτεραίᾳ μετ' Ἀριστάρχου καὶ μεθ' ἡμῶν συνδεδειπνηκώς. οἶδαμεν δὲ καὶ Μειδίαν, ὡς ἀπῆλθεν ἀπὸ τῆς βουλῆς τούτους τοὺς λόγους εἰρηκώς, εἰσεληλυθότα πάλιν ὡς Ἀρίσταρχον, καὶ τὴν δεξιὰν ἐμβεβληκότα, καὶ ὀμνύοντα κατ' ἐξωλείας μηδὲν κατ' αὐτοῦ πρὸς τὴν βουλὴν εἰρηκέναι φαῦλον· καὶ ἀξιούντα Ἀρίσταρχον, ὅπως ἂν διαλλάξῃ αὐτῷ Δημοσθένην.

- c. Τίς οὖν ὑπερβολή; τίς ὁμοία τῇ τούτου γέγονεν ἡ γένοιτ' ἂν ποινῆρα; δὲ ἄνδρα ἀτυχοῦντα, οὐδὲν αὐτὸν ἡδικοκῶτα· ἐγὼ γὰρ εἰπεῖν φίλον· ἅμα συκοφαντεῖν ᾤετο δεῖν, καὶ πρὸς ἐμὲ αὐτὸν διαλύειν ἡξίου, καὶ ταῦτ' 555 ἔπραττε, καὶ χρήματ' ἀνήλυσκεν, ἐπὶ τῷ μετ' ἐκείνου
- 35.a. *καμὲ προσεκβαλεῖν ἀδίκως. Τοῦτο μέντοι τὸ τοιοῦτον ἔθος καὶ τὸ κατασκευάσμα, ὃ ἄνδρες Ἀθηναῖοι, τὸ τοῖς ὑπὲρ αὐτῶν ἐπεξιούσι δικαίως ἔτι πλείω περιστάναι κακὰ, οὐκ ἐμοὶ μὲν ἄξιόν ἐστ' ἀγανακτεῖν καὶ βαρέως φέρειν, ὑμῖν δὲ τοῖς ἄλλοις παριδεῖν. πολλοῦ γε καὶ δεῖ. ἀλλὰ πᾶσιν ὁμοίως ὀργιστέον, ἐκλογιζομένοις καὶ θεωροῦσιν, ὅτι τοῦ μὲν, ὃ ἄνδρες Ἀθηναῖοι, ῥαδίως κακῶς*

c. ἐγὼ γὰρ. "For I will not say, a friend:" if, with Schaefer, we retain *εἰ* before *φίλον*, the sense will be very little altered: "I will not ask, whether it was a friend he was informing against," *ἐσυκοφάντει* being supplied from above.

*αὐτὸν διαλ.* Both *αὐτὸν* and *αὐτόν* in this paragraph refer to Midias; strictly it should be *αὐτόν* in each case, but this rule is often neglected, especially in the orators: see § 60. e. (end), § 10. c., and immediately below, § 35. b.

*ἀνήλυσκεν ἐπὶ* is the common construction to indicate the object "on" which money is spent. Plato, 369. E., &c. Thucydides uses the dative in II. 64. without a preposition.

35. a. *τὸ ἔθος.* "This usage and trick of heaping still greater injuries on those who are justly seeking redress on their own behalf." *ἐπεξιέναι*, like *ἐπεξελεῖν*, in this sense, § 31. a., &c.

*οὐκ ἄξιον.* "It is not fitting that you should overlook, while I," &c., a similar construction of *μὲν* and *δὲ* to that noticed at § 7. a.

νῇ Δία τριήρη ἐπέδωκε. ταύτην γὰρ οἶδ' ὅτι θρυλήσει καὶ φήσει, ἐγὼ ὑμῖν τριήρη ἐπέδωκα. οὕτως δὲ ποιήσατε. εἰ μὲν, ὦ ἄνδρες Ἀθηναῖοι, φιλοτιμίας ἔνεκα ταύτην ἐπέδωκεν, ἣν προσήκει τῶν τοιούτων ἔχειν χάριν, ταύτην ἔχετε αὐτῷ καὶ ἀπόδοτε· ὑβρίζειν δὲ μὴ δῶτε. οὐδενὸς γὰρ πράγματος οὐδ' ἔργου τοῦτο συγχωρητέον. εἰ δὲ δὴ καὶ δειλίας καὶ ἀνανδρίας ἔνεκα δειχθήσεται τοῦτο πεποιηκὼς, μὴ παρακρουσθήτε. πῶς οὖν εἰσεσθε; b. ἐγὼ καὶ τοῦτο διδάξω, ἄνωθεν δέ. βραχὺς γάρ ἐσθ' ὁ λόγος, ὃν λέξω, κἂν ἄνωθεν ἄρχεσθαι δοκῇ. ἐγένοντο εἰς Εὐβοίαν ἐπιδόσεις παρ' ὑμῖν πρῶται. τούτων οὐκ ἦν Μειδίας, ἀλλ' ἐγώ. καὶ συντριήραρχος ἦν μοι Φιλίνος ὁ Νικοστράτου. ἕτεραι δεύτεραι μετὰ ταῦτα εἰς Ὀλυνθον. οὐδὲ τούτων ἦν Μειδίας. καίτοι τὸν γε δὴ φιλότιμον πανταχοῦ προσήκεν ἐξετάζεσθαι. τρίται νῦν c.

was the term for voluntary contributions, either in money, arms, or ships: it is not certain whether the volunteer trierarch presented the hull of the vessel, or whether he merely equipped it with tackle and crew.

θρυλήσει. "He will chatter about." Arist. *Eg.* 848. ταύτην, sc. ναῦν.

οὕτως ποιήσατε. "Take it in this way," i. e. look at it in the light I am going to direct you.

παρακρουσθ. "Be not deceived," i. e. by the ostentation of his public liberality, which really arises from such low motives as cowardice and shirking. παρακρούειν is, literally, to strike a scale falsely for weighing. On the sense of παρὰ, in composition, cf. § 31. a. παραγράφασθαι.

b. κἂν ἄνωθεν. § 23. b.

εἰς Εὐβοίαν. This Eubœan war, according to Böckh, was B.C. 358, and the Athenians were supporting a party against the other states and against Thebes. Dem. c. *Polycl.* 1218, 14; *De Coronâ*, 259, 12; and § 47. b. We have had allusion to another Eubœan war in § 31. f., and § 37. c., when Phocion fought the battle of Tamynæ. That was also an occasion for ἐπιδόσεις, which are mentioned here as τρίται αὐται. The second voluntary trierarchy was used for the fleet against Olynthus; the Olynthian war was still going on at the close of the Eubœan war, and this second ἐπιδόσις Böckh calculates as late in the 106th Olympiad, i. e. nearly 353 B.C.

τούτων. A partitive genitive without an expressly governing word. Madv. § 51.

συντριήραρχος. See § 23. f. μεμισθωκοτες.

ἐξετάζεσθαι. "The man of public spirit should shew himself to be such on every occasion." The emphasis is on πανταχοῦ: the same sense of ἐξετάζ. at p. 229, 2, Plato, *Legg.* 764. A. Also cf. § 86. c.

- χρή, καὶ τότε ἂν ἀδικοῦντας ὁρᾷ τις, οὐ προαναρπάζειν, οὐδ' ἐπάγοντ' αἰτίας ψευδεῖς ἄκριτον ζητεῖν ἀποφεύγειν· οὐδ' ἐπὶ τῷ διδόναι δίκην ὑσχάλλειν, ἀλλὰ μὴ ποιεῖν ἐξ
36. a. ἀρχῆς ἀσελγὲς μηδέν. "Ὅσα μὲν τοῖνυν εἰς τε τὴν λειτουργίαν καὶ τὸ σῶμα ὑβρίσθην, καὶ πάντ' ἐπιβουλευόμενος τρόπον καὶ πάσχων κακῶς ἐκπέφευγα, ἀκηκόατε, ὦ ἄνδρες Ἀθηναῖοι. καὶ παραλείπω δὲ πολλά. οὐ γὰρ 556
- b. ἴσως ῥάδιον πάντ' εἰπεῖν. ἔχει δ' οὕτως. οὐκ ἔστ' ἐφ' ὅτῳ τῶν πεπραγμένων ἐγὼ μόνος ἡδίκημαι, ἀλλ' ἐπὶ μὲν τοῖς εἰς τὸν χορὸν γεγεννημένοις ἀδικήμασιν ἡ φυλῇ, τὸ δέκατον μέρος ὑμῶν, συνηδίκηται· ἐπὶ δ' οἷς ἐμὲ ὕβρισε καὶ ἐπεβούλευσεν, οἱ νόμοι, δι' οὓς εἰς ἕκαστος ὑμῶν σῶς ἐστίν· ἐφ' ἅπασιν δὲ τούτοις, ὁ θεὸς, φ' χορηγὸς ἐγὼ καθειστήκειν, καὶ τὸ τῆς ὀσίας, ὅτιδ' ἴπποτ' ἐστὶ, τὸ
- c. σεμνὸν καὶ τὸ δαιμόνιον συνηδίκηται. δεῖ δὴ τοὺς γε

him have you into court, else you can't clear yourself. Perhaps you will say, 'But it's a false charge: leave that for the court to decide, and when you have been acquitted, (not before,) retaliate on your adversary.'

καὶ τότε ἂν. "And then, if one sees they (our accusers) are doing us wrong, (i. e. have prosecuted us falsely,) one should not put them out of the way (before they can bring their action into court), nor seek to get off without a trial by bringing false charges against them."

ἀδικοῦντας implies συκοφαντοῦντας. Obviously χρή has to be supplied in the next sentence.

36. a. ἐκπέφευγα. "I have escaped," in spite of all his conspiracies.

καὶ παραλ. δὲ. "And I *actually* (καὶ) pass over." δὲ is not unfrequently the third word in a sentence; *Æsch. Eumen.* 8, 19, 21, &c.: generally in that case the two first words are in such close coherence as to represent one word only.

b. οὐκ ἔστ' ἐφ' ὅτῳ. "In no one," stronger than ἐπ' οὐδενί.

ἡ φυλῇ. Cf. § 8. b. c. Insulting a Choregus is insulting the tribe which appointed him, and the patron god of the festival: insulting a citizen is insulting the laws which protect him, and the sanctity of Justice.

ὅτι δηποτ'. An expression generally of contempt and depreciation. § 11. f. ὅπως δήποτε; and so Reiske understands it. Buttman takes it to mean "ineffable," as *nescio quid* is sometimes used to imply. There is a somewhat similar tone of irreverence in both the parallel passages quoted by Kennedy, Eurip. *Bacch.* 892. *Orest.* 418, but Buttman's explanation is preferable. "The inexpressible majesty and divinity of righteousness:" by *ὀσία* is intended the unwritten law of conscience. Soph. *Antig.* 454. Dem. p. 317, 23. p. 643, 18. Thuc. II. 37.

ἀλλ' ἀναπεπτώκει τὰ τῆς ἐξόδου, οὐκ ἀνέβαινεν ἐπὶ τὴν ναῦν, ἣν ἐπέδωκεν, ἀλλὰ τὸν μέτοικον ἐξέπεμψε τὸν Αἰγύπτιον, Πάμφιλον, αὐτὸς δὲ μένων ἐνθάδε, τοῖς Διονυσίοις διεπράττετο ταῦτα, ἐφ' οἷς νυνὶ κρίνεται. ἐπειδὴ δὲ ε. ὁ στρατηγὸς Φωκίων μετεπέμπετο τοὺς ἐξ Ἀργούρας ἱππέας ἐπὶ τὴν διαδοχὴν, καὶ κατείληπτο σοφιζόμενος, τότε ὁ δειλὸς καὶ κατάρατος οὔτοσι, λιπὼν τὴν τάξιν ταύτην, ἐπὶ τὴν ναῦν ᾤχετο, καὶ ὧν ἱππαρχεῖν ἤξιωσε παρ' ὑμῖν ἱππέων, τούτοις οὐ συνεξήλθεν. εἰ δ' ἐν τῇ θαλάττῃ κίνδυνός τις ἦν, εἰς τὴν γῆν δηλονότι ᾤχετ' ἄν. Οὐ μὴν Νικηράτος γε οὕτως ὁ τοῦ Νικίου, ὁ ἀγαπητὸς, ὁ 45. a. ἄπαις, ὁ παντάπασιν ἀσθενὴς τῷ σώματι· οὐδ' Εὐκτῆμων

ἀνέβαινεν. "Did not go on board to command the vessel he volunteered to present." This would strictly be his duty as trierarch, but he evaded it in his function of hipparch.

μέτοικον. "The alien." The μέτοικοι formed a medium class between the ἀστοὶ and the ξένοι, for they paid a tax (μετοίκιον) but had no franchise or other privileges. We know nothing about this Pamphilus except what the orator tells us.

ε. ἐπειδὴ δέ. "But when Phocion, the general, began sending for the cavalry that had gone home from Argura, to take their turn of service." Reiske and Buttmann agree in giving this sense to τοὺς ἐξ Ἀργούρας (§ 37. c.): Kennedy maintains that the cavalry were at Argura when Phocion sent for them, and that the words τ. ε. A. can bear no other meaning.

κατείληπτο. "And he (i. e. Midias) was detected in his trickery." A change of subject which the context indicates.

λιπὼν. "Deserted his post, (that of hipparch,) and went off to his vessel" (the trireme he had presented to the state). The orator ingeniously perverts even what was creditable in the conduct of his enemy, by attributing to him motives of which Midias was possibly unconscious: cf. § 44. d. where he blames him on exactly the opposite ground for not commanding his own vessel, as if it were possible for any man to have combined the two offices.

45. a. Νικηράτος γε. The particle γε strongly emphasizes this name, while it is not attached to either of the two which follow: Niceratus was particularly precious to the state as being the last representative of a good old family: he was an only son (ἀγαπητός, Hom. *Od.* β. 365. *Il.* ζ. 401. Aristot. *Rhet.* ι. 7, 41. Plat. *Alcib.* ι. 132, A.), and *sine prole* (ἀπαις is far the preferable reading: if παῖς be accepted, it would mean he was still quite a boy). According to calculation of dates, this Niceratus would be the great-grandson of Nicias, the eminent general, whose father's name was Niceratus: the Greek practice of naming a son after his grandfather preserved the same name in families through many generations.

Εὐκτῆμων. This person is mentioned again among the next set of witnesses; doubtless well known at the time as a wealthy and patriotic character.

ὁ τοῦ Αἰσίωνος, οὐχ οὕτως οὐδ' Εὐθύδημος ὁ τοῦ  
 Στρατοκλέους· ἀλλ' αὐτῶν ἕκαστος ἐκὼν ἐπιδοὺς τριήρη,  
 οὐκ ἀπέδρα ταύτην τὴν στρατείαν· ἀλλὰ τὴν μὲν ἐπι-  
 δοσιν ἐν χάριτος μέρει καὶ δωρεᾶς παρεῖχον πλέουσαν 568  
 τῇ πόλει, οὗ δ' ὁ νόμος προσέταττεν, ἐνταῦθα τοῖς σώ-  
 b. μασιν αὐτοὶ λειτουργεῖν ἤξιον. ἀλλ' οὐχ ὁ ἵππαρχος  
 Μειδίας. ἀλλὰ τὴν ἐκ τῶν νόμων τάξιν λιπῶν, οὗ δίκην  
 ὀφείλει τῇ πόλει δοῦναι, τοῦτ' ἐν εὐεργεσίας ἀριθμήσει  
 μέρει. καίτοι τὴν τοιαύτην τριηραρχίαν, ὧ πρὸς θεῶν,  
 πότερον τελωνίαν καὶ πεντηκοστήν, καὶ λευποταξίαν, καὶ  
 στρατείαν ἀπόδρασιν, καὶ πάντα τὰ τοιαῦτα ἀρμόττει

*ἀπέδρα*. Commonly of a fugitive slave: "did not shirk this service." Buttmann remarks on the emphasis of *ταύτην*: the service was given to the state in an hour of the greatest peril, which roused even the weakest to energy.

*ἐπιδοσιν*. It is rather singular to find this word coupled with *πλέουσιν*, but it obviously implies the vessel which they presented (*ἐπέδωκαν*): *τῇ πόλει* is the usual dative commodi: *πλε.* intimates that the ships were in good sailing order.

*ἐν χάριτος μέρει*. "As a boon and gift:" *μέρος* in the accusative is often used to denote something external to the subject to which the predicate refers (*as regards*). Madvig, § 31. c. οἱ παῖδες, τὸ σὸν μέρος, ὅτι ἂν τύχῃσι τοῦτο πράξουσιν: and *ἐν μέρει* with a genitive is a paraphrase for *ὡς* with a nom. or acc. Plato, *Rep.* 424. D. Dem. 23, 14, 37, 4.

*οὗ*. "In the place where," *i.e.* each on board his own vessel. The locative use of the genitive, which appears in the formation of all such words as *ποῦ*, *ὅπου*, *κ.τ.λ.*

b. *καίτοι*. Does his public service look like chicanery and shirking or does it look like honourable ambition?

*τελωνίαν*. The general name of *τελώναι* ("tax-farmers") was given to those private citizens who took upon themselves the task of collecting, and who made periodical payments of the taxes (*τέλη*) to the state. Arist. *Eg.* 243. *Æschin.* 17, 3, &c. A certain amount of profit attached to the office, and it was let by auction to the highest bidder, frequently an alien, as the duty was invidious for a citizen to perform. One of the privileges of a *τελώνης* was exemption from military service, and hence the taunt of this passage: Midias served the state, like a tax-farmer, so as to avoid going out on campaigns.

*πεντηκοστήν* means the duty of 2 per cent. which was levied on all imports and exports: the collectors of it (*πεντηκοστολόγοι*) were only a subdivision of the large body of *τελώναι*, and the same remarks apply to their office and privileges. Allusion to the tax is found in Demosth. p. 1853, 941, 932, &c.

καλεῖν, ἢ φιλοτιμίαν ; οὐδένα γὰρ τρόπον ἄλλον ἐν τοῖς ἰππεύουσιν αὐτὸν ἀτελῇ ποιῆσαι στρατείας δυνάμενος, ταύτην εὗρηκε Μειδίας καινὴν ἰππικῆς τινα πεντηκοστήν. καὶ c. γὰρ αὐ τοῦτο τῶν ἄλλων ἀπάντων τῶν ἐπιδόντων τριηράρχων παραπεμπόντων ὑμᾶς, ὅτε δεῦρ' ἀπεπλεῖτε ἐκ Στύρων, μόνος οὗτος οὐ παρέπεμπεν. ἀλλ' ἀμελήσας ὑμῶν χάρακας καὶ βοσκήματα καὶ θυρώματα ὡς αὐτὸν, καὶ ξύλα εἰς τὰ ἔργα τὰ ἀργύρεα ἐκόμιζε· καὶ χρηματισμὸς οὐχὶ λειτουργία γέγονεν ἢ τριηραρχία τῷ καταπτύστῳ τούτῳ. ἀλλὰ μὴν ὡς ἀληθῆ λέγω, σύνιστε μὲν τὰ πολλὰ τοῦ- d. των ὑμεῖς. ὅμως δὲ καὶ μάρτυρας ὑμῖν καλῶ.

**ΜΑΡΤΥΡΕΣ.** Κλέων Σουνιεύς, Ἀριστοκλῆς Παιανιεύς, Πάμφιλος, Νικήρατος Ἀχερδούσιος, Εὐκτῆμων Σφήττιος, καθ' ὃν καιρὸν ἐκ Στύρων ἀπεπλέομεν δεῦρο τῷ στόλῳ παντὶ, ἐτύχομεν τριηραρχοῦντες καὶ αὐτοὶ καὶ

οὐδένα γὰρ τρόπον. "For being unable in any other way to get himself exempt from service with his cavalry brigade, Midias has invented this new sort of cavalry two-per-centage." This is sufficiently explained by the preceding clauses.

c. παραπεμπόντων. "Convoyed you (the troops) when you sailed back hither from Styra." "Instead of marching with the cavalry, Midias went to take command of his ship, which had helped to convoy the troops, and was then lying in some port of Euboea, perhaps Chalcis. (ἐκ Χαλκίδος, § 37. c.) It was on this occasion he rode on the mule from Argura, as there described. The whole fleet afterwards assembled at Styra, a port of Euboea to the S. of Eretria, from which it convoyed the troops on their return to Athens; while Midias, lingering behind, brought home the various articles mentioned immediately below." (Kennedy.)

χάρακας, κ. τ. λ. "He was bringing home stakes and fatted cattle, and doors for his private house, and timber for his silver works." βοσκ. Soph. Tr. 762, &c. θυρώμ. Thuc. III. 68, &c. ὡς αὐτὸν, like the French *chez lui*, &c. in its ordinary sense of 'to' a person. ἀργύρ. Furniture inlaid with silver was common at Athens even in Aristophanes' time: Midias was, perhaps, bringing home some quaint wood for the purpose.

χρηματισμὸς. "A profitable speculation." Isocr. 37. B.

d. Πάμφιλος, unlike the other witnesses, has not the name of his deme added: he is, probably, the Egyptian mentioned at the end of § 44. d., and, as an alien, would not be a member of any deme. Buttmann, however, suggests, that both he and Niceratus were of the same deme, Acherdus, and that the first Ἀχερδούσιος after Πάμφιλος has dropped out.

τῷ στόλῳ. Dative of circumstance and appurtenance. Madv. § 45. b. R.



*Μειδίας* ὁ νῦν κρινόμενος ὑπὸ Δημοσθένους, ᾧ μαρτυροῦ-  
 e. *μεν.* παντὸς δὲ τοῦ στόλου πλεόντων ἐν τάξει, καὶ τῶν 569  
 τριηράρχων ἐχόντων παράγγελμα μὴ χωρίζεσθαι, ἕως  
 ἂν δεῦρο καταπλεύσωμεν, *Μειδίας* ὑπολειφθεὶς τοῦ στό-  
 λου, καὶ γεμίσας τὴν ναῦν ξύλων καὶ χαράκων, καὶ  
 βοσκημάτων, καὶ ἄλλων τινῶν, κατέπλευσεν εἰς Πειραιᾶ  
 μόνος μεθ' ἡμέρας δύο, καὶ οὐ συγκατέστησε τὸν στόλον  
 μετὰ τῶν ἄλλων τριηράρχων.

46. a. *Εἰ* τοίνυν ὥς ἀληθῶς, ὦ ἄνδρες Ἀθηναῖοι, οἷάπερ  
 φήσει καὶ καταλαζονεύσεται πρὸς ὑμᾶς αὐτίκα δὴ μάλα,  
 τοιαῦτ' ἦν αὐτῷ τὰ λελειτουργημένα καὶ πεπραγμένα,  
 καὶ μὴ τοιαῦτα, οἷα ἐγὼ δεικνύω, οὐδ' οὕτω δήπου τό  
 γε δοῦναι δίκην, ὣν ὕβρικεν, ἐκφυγεῖν ταῖς λειτουργίαις  
 b. δίκαιος ἂν ἦν. ἐγὼ γὰρ οἶδ' ὅτι πολλοὶ πολλὰ κάγαθα

e. *πλεόντων.* There is no difficulty, of course, in joining this plural number to a substantive like *στόλου*, of plural meaning.

*ἐν τάξει.* "In order of squadron," as is intimated by the context, *μὴ χωρίζ.*, they had orders not to separate.

*συγκατέστησε.* "Did not co-operate in bringing the fleet home."

46. a. *ὥς ἀληθῶς.* "In very truth." An elliptical use of *ὥς*, where we have to supply *δύναται εἶναι*, or the like: 'true as it can be possibly.' It is the same *ὥς* which we find with superlatives, as *ὥς μάλιστα*, *quam maxime*, &c.

*καταλαζονεύσεται.* The intensive force of *κατὰ* in composition is well known; perhaps it can be given here by translating "he will boast aloud." If his services had been such as he represents, not even that would have justified his conduct. We have noticed briefly, in § 1. a., that the use of *ἂν* with an aorist indicative in a conditional apodosis requires the insertion of our auxiliary "*have*." The use of *ἂν* with the imperfect, under some circumstances, is very similar. Madvig distinguishes thus: Of that which, *as it is*, does not find a place, but would do so if something opposite were the case, the Imperfect is used: if the conditional result, under the same supposition, belong to the past, the Aorist is used; but the imperfect is often put, instead of the Aorist, of relations belonging to the past, to denote an abiding state, or a continued series of actions.' Thus *εἰ ἡμάρτες ἤλγησας ἂν* is simply "had you sinned, you would have grieved;" but *εἰ ἡμάρτανες ἤλγεις ἂν*, either "had you been sinning, you would have been grieving," or "had you sinned habitually, you would have grieved constantly."

*οὐδ' οὕτω.* "Not even under these circumstances, I presume, would he have been entitled by his public services to escape paying the penalty for the outrage he has committed." *λείτ.* is a dative of the means, *ὧν* depending on *δίκην*, and by attraction for *τούτων ἧ*.

ὡμᾶς εἰσιν εἰργασμένοι, οὐ κατὰ τὰς Μειδίου λειτουργίας, οἱ μὲν ναυμαχίας νενικηκότες, οἱ δὲ πόλεις εἰληφότες, οἱ δὲ πολλὰ καὶ καλὰ ὑπὲρ τῆς πόλεως στήσαντες τρόπαια· ἀλλ' ὅμως ὑμεῖς οὐδενὶ πώποτε τούτων δεδώκατε τὴν δωρεὰν ταύτην, οὐδ' ἂν δοίητε, ἐξεῖναι τοὺς ἰδίους ἐχθροὺς ὑβρίζειν αὐτῶν ἐκάστω, ὅποτε βούληται, καὶ ὃν ἂν δύνηται τρόπον. οὐδὲ γὰρ Ἀρμοδίῳ καὶ Ἀριστογείτονι· τοῦτοις γὰρ δὴ μέγιστα δέδονται δωρεὰν παρ' ὑμῶν, καὶ ὑπὲρ μεγίστων· οὐ δέδοται τοῦτο. οὐδ' ἂν ἡνέσχεσθε, εἰ προσέγραψέ τις ἐν τῇ στήλῃ, ἐξεῖναι

b. *εἰργασμένοι* is usually active in meaning, as here; but often, also, passive, as Eur. *Or.* 248, *Æsch. P. V.* 242, &c.

κατὰ. "In the style of." So Plat. *Apol.* 17, οὐ κατὰ τούτους ῥήτωρ εἰμί; a very common usage of this preposition. Madvig, § 70.

στήσαντες. It is obvious that this becomes the technical expression for 'winning' a trophy, from the fact that the spoils, &c., of the enemy would be 'erected' on the tree, or post, or whatever it might be that was convenient for the purpose. The general practice, of course, was for the victors to construct it on the field of battle, while the vanquished recovered their dead under a truce. (*νεκρῶν ὑποσπόνδους ἀναιρεῖσθαι*.)

οὐδ' ἂν δοίητε. It is easy to see how this expression is stronger than a simple future *δώσετε*, and yet gives a similar sense = you never would give it, if anything whatever were to happen.

ἐξεῖναι. This is all expegetical of *δωρεάν*, "this grant, viz. that each of them have licence to insult his private enemies."

ὅπου ἂν. The particle *ἂν* is annexed to certain relative words and conjunctions of time, to suggest the indefinite point of time or contingency, in the present or future; we can best render it in English by the affix *-ever*, as "whoever," "whenever," &c.

c. Ἀρμοδίῳ κ. Α. Harmodius and Aristogiton, the murderers of Hipparchus, most unfairly obtain the name of patriots and heroes in ancient literature. They slew one of the Pisistratids on account of a private quarrel, B.C. 514, for which act they were themselves put to death: and the consequent severity of Hippias, brother to Hipparchus, led to his expulsion, and the fall of the despotism: Harmodius and Aristogiton, though merely the unconscious agents to this result, appear in poetry and oratory as Liberators of Athens: Thucydides, however, takes the true view of their conduct in vi. 54—57, and Herod. vi. 123, is to the same effect, though not so fully detailed.

οὐ δέδοται τοῦτο. These words were inserted by Buttmann from one of the Parisian Codices: if not expressed, they have to be supplied from the preceding sentence; they make the connection more complete with οὐδ' ἂν ἡνέσχ.

προσέγραψε. "Had added to the inscription on the pillar, 'And that they

- d. τι, τοῖς ἄλλοις ἡμῖν ἐξίσου δώσει. νῦν δ', οἶμαι, τούτου προβέβληται Πολύευκτος, Τιμοκράτης, Εὐκτῆμων ὁ κονιορτός. τοιοῦτοί τινές εἰσι μισθοφόροι περὶ αὐτόν. καὶ πρὸς ἔτι ἕτεροι τούτοις, μαρτύρων συνεστῶσα ἐταιρία, φανερώς μὲν οὐκ ἐνοχλοῦντων ὑμῖν, σιγῇ δὲ τὰ ψευδῆ ῥᾶστα ἐπινευόντων. οὐς μὰ τοὺς θεοὺς οὐδὲν ὠφελείσθαι νομίζω παρὰ τούτου· ἀλλὰ δεινοί τινές εἰσιν, ὧ ἄνδρες Ἀθηναῖοι, φθείρεσθαι πρὸς τοὺς πλουσίους, καὶ παρεῖναι
- e. καὶ μαρτυρεῖν. πάντα δὲ ταῦτ' οἶμαι, φοβερά ἐστι τῶν ἄλλων ὑμῶν ἐκάστῳ καθ' ἑαυτὸν, ὅπως δύναται, ζῶντι· οὐπερ ἔνεκα συλλέγεσθε ὑμεῖς· ἵνα, ὧν καθ' ἓνα ἐστὶν

ἐξίσου. "Just like all the rest of us," he will be properly punished for any of his misdemeanours.

d. προβέβληται. The Passive verb has in this passage the sense of *tueri*, not to be confounded with the technical use of the Middle, § 1. a.: but implying "to be put in front as a shield," the object protected coming in the genitive. I can find no exact parallel to this expression: but LIDD. & SCOTT quote *προβάλλεσθαι ἐλπίδα* (midd. voice) as "to shelter oneself under hope," Dem. 258, 23, which is analogous.

Πολύευκτος. A great friend of Demosthenes on other occasions, *Philipp.* III. 29. The orator's speech against *Timocrates* is extant: Euctemon, § 28. b.

τούτοις is governed by *πρός*. A curious instance of interval between a preposition and its case.

συνεστῶσα. "A confederate cabal:" on ἐνοχλ., see § 2. b.

ἐπινευόντων. Ulpian says, "these hired advocates would look at the jury with a wink and a shake of the head, when the prosecutor was detailing various atrocities of the defendant." *ἐνδεικνύμενοι μηδὲν ἀληθὲς εἶναι*, trans. "without opening their lips (σιγῇ) lie with the greatest ease by medium of signs."

ὠφελείσθαι, i. e. they will really get nothing out of him in the way of payment; but they are fond of paying attention to wealthy persons, in order to cultivate intimacy with them, &c. *δείνός*, with the infin. = "a wonderful hand at" doing anything, is almost too common to need illustration. *Æsch. Pr.* 59, &c. *φθείρεσθαι*, "to go (with a plague on them!) after the opulent:" Buttmann translates *Se applicare, semper adesse* divitibus: like our expression "the devil possesses them to go...." See Aristoph. *Ecc.* 248. *ἐρρεῖν* is used in precisely the same sense.

e. καθ' ἑαυτόν. "Living by himself as best he can," i. e. depending only on himself for support at critical periods, as contrasted with wealthier citizens, who always had many to aid and abet them.

συλλέγεσθε. "Ye assemble together (in the ecclesia, law courts, &c.) that ye may by thus combining be superior to each of these persons, to whom

ἐκαστος ὑμῶν ἐλάττων ἢ φίλοις ἢ τοῖς οὖσιν ἢ τῶν ἄλλων  
 τινι, τούτων συλλεγέστες ἐκάστου κρείττους τε γίγνησθε  
 καὶ παύητε τὴν ὕβριν. Τάχα τοίνυν ἴσως καὶ τοιοῦτός 39. a.  
 τις ἤξει πρὸς ὑμᾶς λόγος· Τί δὴ τὰ καὶ τὰ πεπονθὸς  
 ὁ δεῖνα, οὐκ ἐλάμβανε δίκην παρ' ἐμοῦ; ἢ Τί δὴ; πάλιν  
 ἄλλον ἴσως τινὰ τῶν ἡδικομένων ὀνομάζων. ἐγὼ δὲ b.  
 δι' ἃς μὲν προφάσεις ἕκαστος ἀφίσταται τοῦ βοηθεῖν  
 ἑαυτῷ, πάντας ὑμᾶς εἰδέναι νομίζω. καὶ γὰρ ἀσχολία,  
 καὶ ἀπραγμοσύνη, καὶ τὸ μὴ δύνασθαι λέγειν, καὶ ἀπορία,  
 καὶ μυρὶ ἐστὶν αἷτια. προσήκειν μέντοι τούτῳ μὴ  
 ταῦτα λέγειν ἡγοῦμαι νυνὶ ἀλλ' ὥς οὐ πεπολῆκέ τι  
 τούτων, ὃν αὐτοῦ κατηγορήκα, διδάσκειν. ἐὰν δὲ μὴ  
 δύνηται, διὰ ταῦτ' ἀπολωλέναι πολὺ μᾶλλον ἐστὶ δίκαιος.  
 εἰ γὰρ τηλικούτος τίς ἐστίν, ὥστε τοιαῦτα ποιῶν δύνασ- c.  
 θαι καθ' ἓνα ἕκαστον ἡμῶν ἀποστερεῖν τοῦ δίκης παρ'  
 561 αὐτοῦ τυχεῖν· κοινῇ νῦν, ἐπειδήπερ εἰληπται, πᾶσιν  
 ὑπὲρ ἀπάντων ἐστὶ τιμωρητέος, ὥς κοινὸς ἐχθρὸς τῇ

individually each of you is inferior, either in friends, or property, or anything else." The 2nd Aor. Pass. *συλλεγῆναι* is particularly used in this sense of assembling or co-operating, Herod. i. 81. The datives are those of circumstance and appurtenance, Madv. § 39.

39. a. τί δὴ. "Why did So-and-so, who was treated in such-and-such a way, never demand satisfaction from me?" or 'Why ——?' naming again, perhaps, some other individual of his victims." The second question would be precisely to the same effect as the first, only the name of the injured party would be different: for brevity the orator only utters the simple interrogative, leaving the rest to be supplied by the mind of his hearer. τὰ καὶ τὰ is a favourite idiom of Pindar, see *Olymp.* II. 53. *Pyth.* v. 51, VII. 22: it is also common in Demosth. and the later Attic. The argument was introduced at § 36. e.

b. ἀπραγμοσύνη. The opposite of *φιλοπραγμοσύνη*, § 38. b.

λέγειν. That is, "unable to plead his own cause," no orator, as Demosthenes is.

τούτῳ, i. e. "the defendant," Midias.

διὰ ταῦτα, i. e. διὰ τὸ μὴδεὶν δίκην παρ' αὐτοῦ εἰληφέναι.

c. καθ' ἓνα. See § 5. d. The genitive ἡμῶν might, however, here be taken to depend on ἕκαστον only, καθ' ἓνα being merely adverbial.

πᾶσιν. Dative of the agent: "Now, when he has been caught, he must be punished with a common vengeance, by all of you, on behalf of all of you."

- d. πολιτεία. Λέγεται τοίνυν ποτὲ ἐν τῇ πόλει κατὰ τὴν παλαιὰν ἐκείνην εὐδαιμονίαν Ἀλκιβιάδης γενέσθαι, ᾧ σκέψασθε τίνων εὐεργεσιῶν ὑπαρχουσῶν, καὶ ποίων τινῶν, πρὸς τὸν δῆμον, πῶς ἐχρήσανθ' ὑμῶν οἱ πρόγονοι,
- e. ἐπειδὴ βδελυρὸς καὶ ὑβριστὴς ᾤετο δεῖν εἶναι. καὶ οὐκ ἀπεικάσαι δῆπου Μειδίαν Ἀλκιβιάδῃ βουλόμενος τούτου μέμνηται τοῦ λόγου. οὐχ οὕτως εἰμὶ ἄφρων οὐδ' ἀπόπληκτος ἐγώ. ἀλλ' ἴν' εἰδῇθ' ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, καὶ γνῶθ', ὅτι οὐδὲν οὐτ' ἐστὶν οὐτ' ἔσται, οὐ γένος, οὐ πλούτος, οὐ δύναμις, ὅ, τι τοῖς πολλοῖς ὑμῶν,
40. a. ἂν ὕβρις προσῇ, προσήκει φέρειν. Ἐκείνος γάρ, ὦ ἄνδρες Ἀθηναῖοι, λέγεται πρὸς πατρὸς μὲν Ἀλκμαιωνιδῶν εἶναι· τούτους δέ φασιν ὑπὸ τῶν τυράννων, ὑπὲρ

d. Λέγεται. Greek history in these days was principally traditional, which is his reason for using the word. We may render, "History informs us that Alcibiades lived in this city during that period of ancient prosperity," the period of the Peloponnesian war when Athens had reached her culminating point. The word *παλαιός* is an hyperbole, for it could not be more than 63 years since Alcibiades was first exiled.

ὑπαρχουσῶν. This we had better paraphrase: "Consider what services had been rendered by him to the people, and what character of service, and yet how your forefathers treated him." ὑπαρχ., as if the account of these services were scored up to his credit: cf. § 40. b. τίνων, says Buttmann, is equivalent to *πόσων*, as otherwise it could not be coupled with *καὶ ποίων*.

e. ἀπεικάσαι. "To compare," i. e. to represent Midias as an equally distinguished man.

ἀπόπληκτος. "So crazed." Same word in the speech against *Phormio*, 912, 10.

φέρειν. "To put up with, if accompanied by insolence," the neuter relative *ὃ* is used, as the antecedents are neuter in sense, though of various genders in form. ἂν ὕβρις ἦ was the old reading, whence Reiske conjectured ἂν ὕβριση. The reading *προσῇ* is confirmed by the twin passage, § 47. h.

40. a. Ἀλκμαιωνιδῶν. According to Andocides and Plutarch it was on the *mother's* side Alcibiades was connected with the Alcmaeonids, and Hipponicus was the name of his wife Hipparete's father. In the *Alcib.* i. of Plato, p. 121, he traces his descent to Eurysaces son of Ajax, through his father Clinias: and his maternal grandfather was Megacles, the head of the Alcmaeonid family, on whose doings see Herodotus v. 62, &c. Buttmann attributes the incorrectness of Demosthenes' statement, on this point, to the fact that we have only the rough draft of the oration he intended to deliver. *πρὸς* is common in this meaning "on the side of" genealogically. Cf. Soph. *Ajax*, 1305, &c.

ὑπὸ τυράννων. "Were expelled by the tyrants when heading a revolution

τοῦ δήμου στασιάζοντας, ἐκπεσεῖν καὶ δανεισαμένους χρήματ' ἐκ Δελφῶν ἐλευθερῶσαι τὴν πόλιν, καὶ τοὺς Πεισιστράτου παῖδας ἐκβαλεῖν· πρὸς δὲ μητρὸς Ἴππο-  
νίκου, καὶ ταύτης τῆς οἰκίας, ἥς ὑπάρχουσι πολλαὶ καὶ  
μεγάλαι πρὸς τὸν δῆμον εὐεργεσίαι. οὐ μόνον δὲ ταῦθ' b.  
ὑπῆρχεν αὐτῷ, ἀλλὰ καὶ αὐτὸς ὑπὲρ τοῦ δήμου θέμενος  
τὰ ὄπλα, δις μὲν ἐν Σάμῳ, τρίτον δ' ἐν αὐτῇ τῇ πόλει,  
τῷ σώματι τὴν εὐνοίαν, οὐ χρήμασιν οὐδὲ λόγοις,  
ἐνεδείξατο τῇ πατρίδι. ἔτι δὲ ἵππων Ὀλυμπιασιν  
ἀγῶνες ὑπῆρχον αὐτῷ, καὶ νῦκαι καὶ στέφανοι, καὶ  
στρατηγὸς ἄριστος, καὶ λέγειν ἐδόκει πάντων, ὧς φασιν,

on behalf of the Democracy." The story of the despotism and fall of the Pisistratids is related by Herod. v. 62—65, as also the proceedings at Delphi of the Alcmaeonid; though he represents them to have bribed the priestess there, instead of borrowing money, as the orator says.

Ἴππονίκου. There were several persons of this name, one an intimate friend of Solon's, who combined with him to model the Athenian constitution. Dinomache, the mother of Alcibiades, may possibly have been descended from some remote connection of this Hipponicus. It cannot be the father-in-law of Alcibiades who is intended. (Spalding.)

ἦς. "Which has the credit of many remarkable obligations conferred on the people." So ὑπαρχ. at § 39. d., though there it was constructed with a dative.

b. θέμενος. "Having taken arms," Herod. v. 74. Different to the sense of this expression in Thucyd. iv. 44, vii. 3, &c., "to pile arms," i. e. to encamp, or remain stationary.

Σάμῳ. It was at Samos the Athenian army, headed by Thrasybulus and Thrasyllus, insisted on the recall of Alcibiades from exile, 411 B.C. He remained abroad with those forces for four years, and under his command they captured Cyzicus, Chalcedon, Selymbria, and Byzantium. On his return to Athens he escorted the mystic procession to Eleusis, that annual ceremony which had been intermitted (through fear of the Spartans) ever since the occupation of Decelea. To his conduct of the procession reference is made by the words ἐν αὐτῇ τῇ πόλει, Eleusis being a deme of the tribe Hippothoontis, on the road from Athens to the Isthmus. Xen. *Hell.* i. 4. § 13—20. Plut. *Alc.* 33.

τῷ σώματι. "By the hazard of his life." Datives of the means: Madv. § 39.

ἵππων ἀγῶν. "Chariot races at the Olympic games." In the 89th Olymp. (419 B.C.) he contended with seven chariots in the same race, and gained the first, second, and fourth prizes.

λέγειν belongs, of course, to δεινότητος. From the words ὧς φασιν it has been argued that there were no written speeches of Alcibiades at this time extant. But probably this expression is only like λέγεται, § 39. d.

- c. εἶναι δεινότατος. ἀλλ' ὅμως οἱ κατ' ἐκείνον τὸν χρόνον 562  
 ὑμέτεροι πρόγονοι οὐδενὸς τούτων αὐτῷ συνεχώρησαν  
 ὑβρίζειν αὐτούς· ἀλλὰ ποιήσαντες φυγάδα ἐξέβαλον·  
 καὶ Λακεδαιμονίων ὄντων ἰσχυρῶν τότε, καὶ Δεκέλειαν  
 αὐτοῖς ἐπιτειχισθῆναι, καὶ τὰς ναῦς ἀλῶναι, καὶ πάντα  
 ὑπέμειναν, ὅτιοῦν ἄκουτες παθεῖν κάλλιον εἶναι νομί-  
 δ. ζοντες, ἢ ἐκόντες ὑβρίζεσθαι συγχωρῆσαι. καίτοι τί το-  
 σοῦτον ἐκείνος ὕβρισεν, ἡλικον οὗτος νῦν ἐξελέγεσθαι;  
 Ταυρέαν ἐπάταξε χορηγοῦντα ἐπὶ κόρρης. ἔστω ταῦτα.  
 ἀλλὰ χορηγῶν ἢ χορηγοῦντα τοῦτ' ἐποίησεν, οὕτω τόνδε  
 τὸν νόμον παραβαίνων. οὐ γὰρ ἐκεῖτό πω. εἶρξεν  
 Ἀγάθαρχον τὸν γραφέα. καὶ γὰρ ταῦτα λέγουσι. λαβὼν  
 γέ τι πλημμελοῦντα, ὥς φασιν. ὅπερ οὐδ' ὀνειδίζειν

c. τὸν χρόν. If these two words be omitted, as they are by Bekker, we must take κατ' ἐκείνον to mean "in his (Alcibiades') day."

συνεχώρησαν. "For none of these reasons did they allow him to insult them." In § 44. a. we find συγχ. constructed with an accus. of the thing, and gen. of the cause. Here a dative of the person is added.

ποιήσαντες. This seems redundant, with ἐξέβαλον immediately following: a various reading is to insert ἀτιμον καὶ before φυγάδα. Spalding is in favour of omitting the word altogether.

Δεκέλειαν. The frontier fortress between Attica and Boeotia, about 120 stades from Athens, which Alcibiades persuaded the Spartans to occupy in order to harass the Athenians, who would be thus exposed to the constant forays of an enemy on their own soil. Thucyd. vii. 18—20. The point of ἐπιτειχισθῆναι is, that the fort was occupied to the annoyance of Attica, and so as to command their country. Thucyd. i. 142, &c. In Dem. 99, 2, it is metaphorical.

ἄκουτες. They could not help their enemies inflicting damage upon them, but their submitting to private insult or not was at their own option (ἐκόντες).

d. Ταυρέαν. A parallel case to that of Demosthenes, except that Alcibiades appears to have been uninfluenced by malice as Midias was. The umpires, on that occasion, gave the prize to Alcibiades, either from fear or favour, in spite of the displeasure felt by the audience at his insolence. (Andocides.) ἔστω, "Granted!"

εἶρξεν. "He imprisoned Agatharchus the painter;" a trick by which he compelled him to paint his (Alcibiades') house and break another engagement. Andocides and Plutarch do not mention the excuse Demosthenes suggests. As regards the transgression (πλημμελ.) Ulpian remarks, Ἀγάθαρχος ἐφωράθη ξυνὸν τῇ παλλαίδι τοῦ Ἀλκιβιάδου.

ὅπερ. This refers to Alcibiades' conduct, not to Agatharchus'.

ἀξιον. τοὺς ἐρμᾶς περιέκοπτεν. ἅπαντα μὲν, οἶμαι, e. τὰσεβήματα τῆς αὐτῆς ὀργῆς δίκαιον ἀξιούν· τὸ δ' ὅλως ἀφανίζειν ἱερὰν ἐσθήτα, ἔσθ' ὅ, τι τοῦ περικόπτειν τοὺς ἐρμᾶς διαφέρει; οὐκοῦν οὗτος ἐξεληλεγκεται τοῦτο ποιῶν. ἀντιθῶμεν δὴ τίς ὢν, καὶ τίσι ταύτ' ἐνδεικνύμενος. Μῆ 41. a. τοίνυν ὑμῖν πρὸς τῷ μὴ καλόν, μηδὲ θεμιτὸν νομίζετε, ἄνδρες δικασταί, μηδ' ὅσιον εἶναι τοιούτων ἀνδρῶν οὖσιν ἀπογόνους, πονηρὸν καὶ βλαῖον καὶ ὑβριστὴν λαβοῦσιν ἀνθρωπον, καὶ μηδένα μηδαμόθεν, συγγνώμης ἢ φιλάνθρωπίας ἢ χάριτός τινος ἀξιῶσαι. τίνος γὰρ ἔνεκα; τῶν b. στρατηγῶν. ἀλλ' οὐδὲ καθ' αὐτὸν στρατιώτης οὗτός γε οὐδενός ἐστιν ἄξιος, μήτιγε τῶν ἄλλων ἡγεμών.

e. ἐρμᾶς. Just before the departure of the Athenian forces for Sicily, 415 B.C., there occurred a mysterious mutilation of many of the "Hermes-busts" which stood in the public streets. The deed was attributed to Alcibiades and his friends; the accusation led to his recall from the command of the army, and his desertion to the Peloponnesian cause. Thucyd. vi. 27, 28, &c.

τὸ δ' ὅλως. "Is there any difference between entirely destroying sacred raiment, and mutilating the Hermæ?" i. e. are not both acts of sacrilege, and therefore to be visited with equal retribution? On ἐσθ' ὅ = *equid*, see Madv. § 102. Ulpian wishes to read *ἱερὰ*, and omit the word *ἐσθήτα* as weakening the passage.

οὐκοῦν. "Of that (*ἀσέβημα*), however, the defendant stands convicted." Sc. ἀφανίζ. *ἱερὰ*. There is no need to read *ταὐτό* for *τοῦτο*, as Buttmann suggests.

ἀντιθῶμεν. Let us contrast who defendant is and towards whom he exhibits this conduct," i. e. let us compare his utter worthlessness with Alcibiades' brilliant character; it is you whom he insults, and you are the descendants of those who punished so severely a far better man.

41. a. "Believe me, then, that, (descendants as you are of such persons, and having got hold of a rascal.... and a bully, who is a nobody of no family whatever,) besides being dishonourable, it would be unlawful and unrighteous for you to account him deserving of pardon." The repetition of the negatives cannot be accomplished in English, being purely idiomatic in the original: *εἶναι* has to be supplied after *καλόν* and *θεμιτόν*, as the sequel indicates. *μηδ. μηδαμ.* A *terre filius*; a man whose existence is so unimportant that he is a mere cypher in creation, and whose extraction so obscure that no one can tell where he comes from. Similarly, *τις* is often used in the sense of "somebody important," *quidam*. Eur. *El.* 939, &c.

b. *στρατηγῶν*. "Because of his services as commander? Nay, but the defendant even individually is worth nothing as a soldier, let alone as a leader of others." With *μήτι* we supply *εἶπω*: *ne dicam* Plat. *Polit.* 292. "Ἄκριοι πεπτενται τοσοῦτοι οὐκ ἂν γένοντο, μή τι δὴ βασιλεῖς γε. Madv. § 212. The use of *μή ὅτι* is exactly analogous.



ἀλλὰ τῶν λόγων. ἐν οἷς κοινῇ μὲν οὐδὲν πάποτ' εἶπεν ἀγαθόν, κακῶς δὲ ἰδίᾳ πάντας ἀνθρώπους λέγει. γένους ἔνεκα, νῆ Δία. καὶ τίς οὐκ οἶδεν ὑμῶν τὰς ἀπορ- 563  
ρήτους, ὥσπερ ἐν τραγωδίᾳ, τὰς τούτου γονάς; φ' δύο τὰ  
c. ἐναντιώτατα συμβέβηκεν εἶναι. ἡ μὲν γὰρ ὡς ἀληθῶς  
μήτηρ ἡ τεκούσα αὐτὸν πλείστον ἀπάντων ἀνθρώπων  
εἶχε νοῦν, ἡ δὲ δοκούσα καὶ ὑποβαλομένη πασῶν ἦν  
ἀνοητοτάτη γυναικῶν. σημεῖον δέ. ἡ μὲν γὰρ ἀπέδοτο  
εὐθὺς γενόμενον, ἡ δ', ἐξὸν αὐτῇ βελτίῳ πρίσθαι ταύτης  
d. τῆς τιμῆς, τοῦτον ἠγόρασε. καὶ γὰρ τοι διὰ τοῦτο, τῶν  
οὐ προσηγόντων ἀγαθῶν κύριος γεγονώς, καὶ πατρίδος  
τετευχώς, ἡ νόμοις τῶν ἀπασῶν πόλεων μάλιστα οἰκείσ-  
θαι δοκεῖ, οὐδένα, οἶμαι, τρόπον φέρειν, οὐδὲ χρῆσθαι

λόγων. "His orations?" in the ecclesia and elsewhere. Constructed, as στρατηγιῶν, in dependence on ἔνεκα.

ἀπορρήτους. "His abominable origin, like something in a tragedy:" i. e. his birth was mysterious and horrible enough to have suggested the plot for a tragedy: of course this is great exaggeration.

συμβεβ. εἶναι. Only a paraphrase for γέγονε. The verb συμβ. can be constructed equally with an infinitive or a participle. Cf. Plato, *Sophist.* 224. D. & c. The δύο ἐναντι. are his low origin and high position.

c. πλείστον. "Had the most sense of all men," because she got rid of Midias so quickly. ἔχειν νοῦν is like the Latin *habere cor*. Observe the antithesis of γυναικῶν below, the orator uncourtously implying, "Folly, thy name is woman!"

ὑποβαλομένη. "Took him as her suppositious child." Herod. v. 41. Plato, *Rep.* 538. A. & c.

ἀπέδοτο. "For the one (his real mother) sold him the moment he was born, the other bought *him* when she might have purchased a better for the price." ἐξὸν, § 2. a. last note, τιμῆς, Genitiv. Pretii. Madv. § 65. a.

d. οὐ προσηγόντων. "To which he had no right," being only an Athenian, thanks to his adoption, but by birth (according to the orator) an alien.

τετευχώς is the Ionic form of the Perfect; others read τετυχηκώς.

ἡ νόμοις. "Which has the reputation of being governed by laws more than any other country." On this use of οἰκεῖται, cf. Eur. *Hipp.* 486, & c.: it is frequent in Plato and Xenophon. Athens was what we should call the most "constitutional" state in Greece.

φέρειν. Supply ταῦτα: "to bear his good fortune (with propriety)." οὐδ. τρόπ. is the usual accus. of respect, "in no wise." τοῦτοις, i. e. νόμοις.

τούτοις δύναται. ἀλλὰ τὸ τῆς φύσεως βάρβαρον ἀληθῶς  
καὶ θεοὺς ἐχθρὸν ἔλκει καὶ βιάζεται, καὶ φανερὸν ποιεῖ  
τοῖς παροῦσιν ὥσπερ ἀλλοτρίοις ὅπερ ἔστιν, αὐτὸν χρώ-  
μενον. Τοσοῦτων τοίνυν καὶ τοιούτων ὄντων, ἃ τῷ ε.  
βδελυρῷ τούτῳ καὶ ἀναιδεῖ βεβίωται, ἐνιοί μοι προσι-  
όντες, ὧ ἄνδρες δικασταί, τῶν χρωμένων αὐτῷ παραι-  
νούντες ἀπαλλαγῆναι καὶ καθυφεῖναι τὸν ἀγῶνα τουτοῦ,  
ἐπειδὴ με μὴ πείθοιεν, ὥς μὲν οὐ πολλὰ καὶ δεινὰ πε-  
ποίηκεν οὗτος, καὶ δίκην ἡντινοῦν ἂν δολῇ δικαίως τῶν  
πεπραγμένων, οὐκ ἐτόλμων λέγειν, ἐπὶ ταῦτα δὲ ἀπήντων,  
ὥς ἤλωκεν ἤδη καὶ κατεψήφισται. Τίνος τιμῆσειν αὐτῷ  
προσδοκᾷς τὸ δικαστήριον; οὐχ ὀρᾷς, ὅτι πλουτεῖ, καὶ  
τριηραρχίας ἐρεῖ καὶ λειτουργίας; σκοπεῖ δὴ, μὴ τούτοις  
αὐτὸν ἐξαιτήσῃται, καὶ ἐλάττω πολὺ τῇ πόλει καταθεῖς, ἢ  
ὅσα σοι δίδωσι, καταγελάσῃ. Ἐγὼ δὲ, πρῶτον μὲν οὐδὲν 42. α.

ἔλκει. "Drags him and drives him on, and makes it clear that he treats the existing laws as though they had no reference to *him* (which is indeed the fact)." He is an alien and they refer to citizens. Like some half-tamed animal, his innate ferocity does violence to the principles of conduct which education has given him. *χρῆσθαι*, generally "to deal with," means 'to disobey' in this sentence, while it meant to 'obey' in the preceding. *ἀλλοτρίοις*, *alienis*, referring to other people.

ε. ἃ βεβίωται. This favourite periphrasis for *βίος* is found also p. 617 (end), p. 315, 5, p. 600, 17, &c. *χρωμένων*, again in the sense of "intimate acquaintance." *καθυφεῖναι*, § 11. f. The M.S. word *μάλα* after *ἀναιδεῖ*, and the variation upon it, *ὦν*, have been given up by all editors as hopeless.

πείθοιεν. The optative implies the frequency of their requests, and this generalization is furthered by the use of *μή*: had it been once only he was asked the sentence would have stood *ἐπειδὴ μ' οὐκ ἔπειθον*.

ὥς μὲν οὐ follow *λέγειν* in the order of translation: Midias' friends did not venture to say he was not guilty.

ἀπήντων. "Had recourse to this argument." So in the *Timocrates*, 760 (end), *ἐπὶ ταῦτα ἀπαντᾷ*.

τινος τιμῆσειν. "What damages will the court give against him?" Supply *δίκην*, on which the genitive will depend, and then the dative becomes the natural case for the person.

ἐρεῖ. "He will talk of" all he has done for the state, and claim to be held scatheless in consideration of his services.

τούτοις. "Beg himself off thereby." Dative of the means.

δίδωσι. "Offers." This sense is as early as *Il. ix.* 519.

καταγελάσῃ is not unfrequently thus used without the object of ridi-

- ἀγεννὲς ὑμῶν καταγινώσκω, οὐδ' ὑπολαμβάνω τιμήσειν 564  
οὐδενὸς ἐλάττονος τούτῳ, ἢ ὅσον καταθεῖς, οὕτωςι παύ-  
σεται τῆς ὑβρεως. τοῦτο δ' ἐστὶ μάλιστα μὲν θάνατος·  
b. εἰ δὲ μὴ, πάντα τὰ ὄντα ἀφελέσθαι. ἔπειθ' ὑπὲρ τῶν τού-  
του λειτουργιῶν, καὶ τῶν τριηραρχιῶν, καὶ τῶν τοιοῦτων  
λόγων, ὧδὲ γινώσκω. εἰ μὲν ἐστίν, ὦ ἄνδρες Ἀθηναῖοι,  
τὸ λειτουργεῖν τοῦτο, τὸ ἐν ὑμῖν λέγειν ἐν ἀπάσαις ταῖς  
ἐκκλησίαις καὶ πανταχοῦ, Ἡμεῖς οἱ λειτουργοῦντες,  
ἡμεῖς οἱ προεισφέροντες, ὑμῖν, ἡμεῖς οἱ πλούσιοι ἐσμεν·  
εἰ τὸ τὰ τοιαῦτα λέγειν, τοῦτ' ἔστι λειτουργεῖν, ὁμολογῶ  
Μειδίαν ἀπάντων τῶν ἐν τῇ πόλει λαμπρότατον γεγενῆσ-  
θαι. ἀποκναίει γὰρ ἀηδία δῆπου καὶ ἀναισθησία καθ'  
c. ἐκάστην ἐκκλήσιαν ταῦτα λέγων. εἰ μέντοι, τί ποτ'

cule being expressed. In such a case, according to Buttmann, it implies laughing at the whole concern, not merely at the individual outwitted. Xenoph. *Anab.* II. 4. 4. ἐνικῶμεν τὴν βασιλείαν δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπῆλθομεν.

42. a. καταγινώσκω. "I cannot think anything mean of you." § 2. c., first note.

ὅσον καταθεῖς. "By payment of which he will at last be checked in his career of insolence." By οὕτωςι standing after the participle and before the principal verb, it is marked with emphasis that the principal action takes place *only through*, or *not until after*, the action expressed by the participle. So εἰτα, τότε, ἔπειτα, and the like. Madv. § 175.

μάλιστα μὲν implies the most desirable course: εἰ δὲ μὴ, the next best alternative. Stalb. *Plato Rep.* 461. c. We can paraphrase here, "if not death, at any rate confiscation."

b. ὧδὲ γιν. "This is my opinion." ὕπερ for περ, as before, § 9. b., &c.

ἐν ὑμῖν. *Coram vobis*. Midias took care to *allude* to his state services on all public occasions, but was not so particular about *fulfilling* them.

προεισφέροντες. For the regular payment of the *εἰσφορά* (property tax in time of war) the ten tribes each appointed 120 of their wealthier citizens, who were subdivided into two *συμμορίαί* (classes), one richer, the other poorer. Thus in the whole of Attica there were 1200 *πλούσιοι* subdivided into 20 *συμμορίαί*, and also (according to Ulpian) into four classes of 300 each. In case of urgent necessity, the first class (*οἱ πλούσιοι*, the wealthy par excellence, or *ἡγέμονες συμμοριῶν*) paid up the amount out of their own pocket, and then collected it afterwards from the less opulent members; this was called *προεισφέρειν*, "to advance the tax." See the orator's speech *De Symmoriis*, c. *Polych.* 1208, c. *Phæniapp.* 146, &c.

ἀποκναίει. Aristoph. *Eccl.* 1087. "He wears us in every ecclesia by his tedious and senseless chatter on these points."

ἐστίν, ἃ λειτουργεῖ τῇ ἀληθείᾳ Μειδίας, δεῖ σκοπεῖν, ἐγὼ πρὸς ὑμᾶς ἐρῶ. καὶ θεάσασθε, ὡς δικαίως αὐτὸν ἐξετάσω, πρὸς ἑμαυτὸν κρίνων. οὗτος, ὃ ἄνδρες Ἀθηναῖοι, γεγονὼς ἔτη περὶ πεντήκοντα ἴσως, ἡ μικρὸν ἔλαττον, οὐδὲν ἐμοῦ πλείους λειτουργίας ὑμῖν λελειτούργηκεν, ὃς δύο καὶ τριάκοντα ἔτη γέγονα. καὶ γὰρ μὲν κατ' ἐκείνους τοὺς δ. χρόνους ἐτριηράρχουν, εὐθύς ἐκ παίδων ἐξελθὼν, ὅτε σὺνδυο ἦμεν οἱ τριηράρχοι, καὶ τὰ ἀναλώματα πάντα ἐκ τῶν ἰδίων ἐδαπανῶμεν, καὶ τὰς ναῦς ἐπληρούμεθ' αὐτοί. οὗτος δὲ, ὅτε μὲν κατὰ ταύτην τὴν ἡλικίαν ἦν, ἦν ἐγὼ e. νῦν, οὐδέπω λειτουργεῖν ἤρχετο. τῆνικαῦτα δὲ τοῦ πράγ-

c. τῇ ἀληθείᾳ. The usual periphrasis for ἀληθῶς: "What services in the world he really does perform."

πρὸς ἑμαυτ. "Comparing him (as liturgist) with myself;" him, a man of large means who does next to nothing; myself, a man of small means who does a great deal.

d. ἐκ παίδων. "Directly I came of age," parenthetic. 'At the age of 18 every Athenian became an ephebus, and, after two years, was enrolled among the men (ἄνδρα εἶναι δοκιμασθεῖς) so that he could be present and vote at the assemblies. The δοκιμασία was an examination of his parentage, real or adoptive, and his physical qualification for managing his own property. See Dem. c. *Aphob.* 857, c. *Onet.* 865, &c.' Smith *D. A.* p. 419.

σύνδυο. § 23. f., last note. After ἰδίων, the ordinary text gives οἰκων; but it is better to omit the word, and understand χρημάτων.

ἐπληρούμεθ. "Got the vessels manned ourselves," as opposed to having it done by contract, § 23. f. The middle voice is more desirable in that sense than the ordinary reading. (Buttm.)

e. ἦν. Some editors needlessly insert καθ' before this word; it can be easily supplied from the preceding sentence; the force of κατὰ in such a position is "about," or "approximately."

τῆνικαῦτα κ. τ. λ. "But he has taken to the business (trierarchy) only at that period since you have made, in the first place, a body of 1200 subscribers from whom these persons exact a talent, and then contract for their trierarchies at the cost of a talent, in the second place the state provides crews and supplies tackle." This company of 1200 is not to be confounded with the Symmoriæ of the Eisphora, § 42. b.: the expenses of each vessel would be shared between every fifteen or sixteen at most, sometimes even between as few as two or three; the leading members of these συντελείαι, who would be trierarchs probably themselves, collected the expense of the vessel from the other members, and then contracted for the business to be done, or did it themselves, with the subscriptions so received. According to the orator, the whole expense did not exceed the subscriptions: therefore

- ματος ἦπται, ὅτε πρῶτον μὲν διακοσίους καὶ χιλίους πεποιήκατε συντελεῖς ὑμεῖς, παρ' ὧν εἰσπραττόμενοι τάλαντον τάλαντον μισθοῦσι τὰς τριηραρχίας οὗτοι, εἴτα πληρώματα ἢ πόλις παρέχει, καὶ σκευὴ δίδωσιν· 565 ὥστ' αὐτῶν ἐνίοις τῇ ἀληθείᾳ τὸ μηδὲν ἀναλῶσαι καὶ δοκεῖν λελειτουργηκέναι, καὶ τῶν ἄλλων λειτουργιῶν
43. a. ἀτελέσι γεγενῆσθαι περίεστιν. Ἄλλὰ μὲν τί ἄλλο; τραγυδοῖς κεχορήγηκέ ποτε οὗτος. ἐγὼ δὲ αὐληταῖς ἀνδράσι. καὶ ὅτι τοῦτο τὸ ἀνάλωμα ἐκείνης τῆς δαπάνης πλέον ἐστὶ πολλῷ, οὐδεὶς ἀγνοεῖ δῆπου. καὶ γὰρ μὲν ἐθελοντῆς νῦν, οὗτος δὲ καταστάς ἐξ ἀντιδόσεως τότε· οὐ χάριν οὐδε-
- b. μίαν αὐτῷ δῆπου δικαίως ἂν τις ἔχοι. τί ἔτι; εἰστίακα τὴν φυλὴν ἐγὼ, καὶ Παναθηναίοις κεχορήγηκα· οὗτος δὲ οὐδέτερα. ἡγεμὼν συμμορίας ὑμῖν ἐγενόμην ἐγὼ ἑτῆ δέκα, ἴσον Φορμίωνι, καὶ Λυσιθείδῃ, καὶ Καλλαίσχρῳ, καὶ τοῖς πλουσιωτάτοις, εἰσφέρων οὐκ ἀπὸ ὑπαρχούσης οὐσίας· ὑπὸ γὰρ τῶν ἐπιτρόπων ἀπεστερήμην· ἀλλ' ἀπὸ τῆς δόξης, ὧν ὁ πατήρ μοι κατέλιπε, καὶ ὧν δίκαιον

these collectors, he says, paid nothing at all out of their own pockets, so that "they have the advantage, some of them, of spending nothing in reality, yet at the same time being reputed to have served the state, and obtaining exemption from other services."

43. a. πλέον πολλῷ. Wolf, *Proleg. ad Lept.* 93, confirms the orator's statement as to the expenses of the flute chorus exceeding those of the tragic chorus considerably.

ἀντιδόσεως. See § 23. c., sixth note.

b. εἰστίακα. "I have feasted my tribe." That this *εἰστίασις* was one of the liturgies has been already mentioned, § 1. a. note. The entertainer (*εἰστιάτωρ*) was appointed by order of succession with reference to his property. Harpocration says that Demosthenes volunteered on this occasion. Böckh, *P. E.* 2nd ed. p. 452.

ἡγεμὼν. "Chairman of a symmoria." Spalding maintains there were only two in each tribe, *i. e.* one to each *συμμορία*: Böckh considers it an open question whether all the first class (§ 42. b. note on *προεισφέρ.*) were *ἡγεμόνες*, or whether the *ἡγεμόνες* were only a portion of this class.

ἴσον is the object of *εἰσφέρων*. The men he names were wealthy, no doubt, but they are unknown to history.

ἀπὸ τῆς δόξης. "From the reputation of what my father left me:" see

ἦν με δοκιμασθέντα κομίσασθαι. ἐγὼ μὲν οὖν οὕτως c. ὑμῖν προσενήνεγμαι. Μειδίας δὲ πῶς; οὐδέπω καὶ τήμερον συμμορίας ἡγεμῶν γέγονεν, οὐδὲν τῶν πατρῶων ἀποστερηθεὶς ὑπ' οὐδενός, ἀλλὰ παρὰ τοῦ πατρὸς πολλὴν οὐσίαν παραλαβών. τίς οὖν ἐστὶν ἡ λαμπρότης, d. ἡ τίνες αἱ λειτουργίαι καὶ τὰ σεμνὰ ἀναλώματα τούτου; ἐγὼ μὲν γὰρ οὐχ ὀρώ, πλὴν εἰ ταῦτά τις θεωρεῖ· οἰκίαν ᾧκοδόμηκεν Ἐλευσῖνι τοσαύτην, ὥστε πᾶσιν ἐπισκοτεῖν τοῖς ἐν τῇ τόπῳ. καὶ εἰς μυστήρια τὴν γυναῖκα ἄγει, καὶ ἄλλοσέ ποι βούληται, ἐπὶ τοῦ λευκοῦ ζεύγους τοῦ

§ 23. c. Demosthenes means, he did not pay these expenses from sums actually in his hands (*ὑπαρχ. οὐσ.*) but from money raised on the expectations of what he would have when his suit against the trustees was settled. Here *ὦν* stands by attraction in both cases for *τούτων* d.

δοκιμασθέντα, i. e. *eis* ἀνδρας ἐγγραφέντα (cf. § 42. d.) If the scrutiny was satisfactory the young man's name would be enrolled in the *ληξιαρχικὸν γραμματεῖον*, the register of those who were eligible for state services and offices.

c. *προσενήνεγμαι*. "I have behaved myself;" a common meaning of *προσφέρεισθαι*. Thucyd. v. 105, 111. Eur. *Cycl.* 176, &c.

d. *ἡ λαμπρ.* He uses the article with this and the two following substantives to imply "those glories which Midias talks of."

*πλὴν* often serves, in this way, as an adversative conjunction; so *πλὴν ὅτι*, *πλὴν ὅσον*, κ. τ. λ.

Ἐλευσίς (§ 40. b. note Σάμω) was the scene of the Mysteries (*μυστήρια*) in honor of Demeter and Persephone. The great Mysteries were kept annually in the month Boedromion, both at Athens and Eleusis. The sixth day was the most solemn of all the festival: the statue of Iacchus, son of Demeter, was carried along the road to Eleusis with song and revelry; as many as thirty thousand spectators are said to have attended. During the night of this sixth day the initiated (*μύσται*) remained at Eleusis, and were advanced to the last degree of initiation (*ἐποπτεία*). The lesser Mysteries were held at Agræ on the Ilissus, in honour of Persephone alone.

*ἐπισκοτεῖν*, "to throw into the shade," governs a dative. It is used metaphorically by Aristot. *Rhet.* i. 1, 7, in the sense of "obscuring" a man's judgment.

*καὶ ἄλλοσε*. "And anywhere else he pleases," to hint that his going to the Mysteries was not from religious motives, but from an ostentatious spirit of display.

*ἐπὶ τοῦ λευκοῦ*. "With his white pair from Sicyon." *ζεύγος* implies the carriage as well as the horses that draw it: riding in a carriage was considered very effeminate under any circumstances (Arist. *Theom.* 811), and in this case the arrogance was more palpable, because Midias might be thought

- e. ἐκ Σικυῶνος. καὶ τρεῖς ἀκολούθους ἢ τέτταρας αὐτοὺς ἔχων διὰ τῆς ἀγορᾶς σοβεῖ, κυμβία καὶ ῥυτὰ καὶ φιάλας  
 f. ὀνομάζων οὕτως, ὥστε τοὺς παριόντας ἀκούειν. ἐγὼ δ' 566  
 ὅσα μὲν τῆς ἰδίας τρυφῆς ἔνεκα Μειδίας καὶ περιουσίας  
 κτᾶται, οὐκ οἶδ' ὅ, τι τοὺς πολλοὺς ὑμῶν ὠφελεῖ. ἃ δ'  
 ἐπαιρόμενος τούτοις ὑβρίζει, ἐπὶ πολλοὺς καὶ τοὺς τυ-  
 g. χόντας ὑμῶν ἀφικνούμενα ὀρώ. οὐ δὴ δεῖ τὰ τοιαῦτα  
 ἐκάστοτε τιμᾶν οὐδὲ θαυμάζειν ὑμᾶς, οὐδὲ τὴν φιλοτιμίαν  
 ἐκ τούτων κρίνειν, εἴ τις οἰκοδομεῖ λαμπρῶς, ἢ θεραπαί-  
 νας κέκτηται πολλὰς, ἢ σκευὴ καλὰ· ἀλλ' ὅς ἂν ἐν τού-  
 τοις λαμπρὸς καὶ φιλότιμος ᾖ ὢν ἅπασι μέτεστι τοῖς  
 44.a. πολλοῖς ὑμῶν· ὦν οὐδὲν εὐρήσετε τούτῳ προσόν. Ἀλλὰ

to imitate the kings of Sicyon, who drove pairs of white mules. There was a law of Lycurgus against women driving to Eleusis, in order that the poorer classes might not feel humiliated by their wealthier neighbours. On this use of *ἐπὶ*, see Madv. § 73. 3. c.

e. σοβεῖ. "He jostles his way." Cicero calls this *per forum volitare*, but the Greek word is stronger, as it implies pushing aside those who meet him. (Spalding.) Its commonest meaning is "to scare birds." Arist. *Av.* 34. *Vesp.* 211.

κυμβία. § 37. d. ῥυτὰ, "drinking horns," called also *κέρατα*; the word *rhytium* is used by Martial II. 35. φιάλη was in shape like a flat saucer, and was probably held on the palm of the hand. Of course Midias' object, in talking of these things so loudly, was to spread the reputation of his wealth and debauchery.

f. οὐκ οἶδ' ὅ, τι. This *ὅτι* is the accusative of respect: the object of οἶδα is the sentence ὅσα μὲν το ὠφελεῖ, ὅσα κτᾶται being itself the subject of ὠφελεῖ, while ἃ ὑβρίζει is the object of ὀρώ, and ἀφικνούμενα the predicate of ἃ ὑβρίζει.

τοὺς τυχόντας. "The ordinary run of you." We have already noticed this common use of ὁ *τυχών*.

g. φιλοτιμίαν. "Do not make it a criterion of honourable ambition that a man builds magnificent houses." Pericles seems rather to have put forward the opposite view in his funeral oration, Thuc. II. 38. φιλοτιμ. is used in the good sense, as before, φιλοτιμεῖσθαι, § 20. a.

καλὰ seems a weak conclusion to the sentence: Spalding suggests πολλὰ καὶ καλὰ, as the true reading; Buttmann suspects ποικίλα; in the *Cod. August.* we find λαμπρά, and the ordinary reading is πολλὰ.

ὅς ἂν ᾖ, as a paraphrase for εἰ τις ἐστιν. So p. 1151, l. 13, ἢ δ' αἰκία τοῦτ' ἐστίν, ὅς ἂν ἄρξῃ πρότερος χειρῶν ἀδίκων. Also p. 1368, l. 16. See Madv. § 195. b.

44. a. Ἀλλὰ νῆ Δία. "But, forsooth, he presented a trireme." *ἐπίδοσις*

νῆ Δία τριήρη ἐπέδωκε. ταύτην γὰρ οἶδ' ὅτι θρυλήσει καὶ φήσει, ἐγὼ ὑμῖν τριήρη ἐπέδωκα. οὕτως δὲ ποιήσατε. εἰ μὲν, ὦ ἄνδρες Ἀθηναῖοι, φιλοτιμίας ἔνεκα ταύτην ἐπέδωκεν, ἣν προσήκει τῶν τοιούτων ἔχειν χάριν, ταύτην ἔχετε αὐτῷ καὶ ἀπόδοτε· ὑβρίζειν δὲ μὴ δώτε. οὐδενὸς γὰρ πράγματος οὐδ' ἔργου τοῦτο συγχωρητέον. εἰ δὲ δὴ καὶ δειλίας καὶ ἀνανδρίας ἔνεκα δειχθήσεται τοῦτο πεποιηκῶς, μὴ παρακρουσθήτε. πῶς οὖν εἴσεσθε; b. ἐγὼ καὶ τοῦτο διδάξω, ἄνωθεν δέ. βραχὺς γὰρ ἐστ' ὁ λόγος, ὃν λέξω, κἂν ἄνωθεν ἄρχεσθαι δοκῇ. ἐγένοντο εἰς Εὐβοίαν ἐπιδόσεις παρ' ὑμῖν πρῶται. τούτων οὐκ ἦν Μειδίας, ἀλλ' ἐγώ. καὶ συντριήραρχος ἦν μοι Φιλίνος ὁ Νικοστράτου. ἕτεραι δεύτεραι μετὰ ταῦτα εἰς Ὀλυνθον. οὐδὲ τούτων ἦν Μειδίας. καίτοι τόν γε δὴ φιλότιμον πανταχοῦ προσήκεν ἐξετάζεσθαι. τρίται νῦν c.

was the term for voluntary contributions, either in money, arms, or ships: it is not certain whether the volunteer trierarch presented the hull of the vessel, or whether he merely equipped it with tackle and crew.

θρυλήσει. "He will chatter about." Arist. *Eg.* 848. ταύτην, sc. ναῦν.

οὕτως ποιήσατε. "Take it in this way," i. e. look at it in the light I am going to direct you.

παρακρουσθ. "Be not deceived," i. e. by the ostentation of his public liberality, which really arises from such low motives as cowardice and shirking. παρακρούειν is, literally, to strike a scale falsely for weighing. On the sense of παρά, in composition, cf. § 31. a. παραγράφασθαι.

b. κἂν ἄνωθεν. § 23. b.

εἰς Εὐβοίαν. This Euboean war, according to Böckh, was B.C. 358, and the Athenians were supporting a party against the other states and against Thebes. Dem. c. *Polycl.* 1218, 14; *De Coronâ*, 259, 12; and § 47. b. We have had allusion to another Euboean war in § 31. f., and § 37. c., when Phocion fought the battle of Tamynæ. That was also an occasion for ἐπιδόσεις, which are mentioned here as τρίται αὐται. The second voluntary trierarchy was used for the fleet against Olynthus; the Olynthian war was still going on at the close of the Euboean war, and this second ἐπιδόσις Böckh calculates as late in the 106th Olympiad, i. e. nearly 353 B.C.

τούτων. A partitive genitive without an expressly governing word. Madv. § 51.

συντριήραρχος. See § 23. f. μεμισθωκοτες.

ἐξετάζεσθαι. "The man of public spirit should shew himself to be such on every occasion." The emphasis is on πανταχοῦ: the same sense of ἐξετάζ. at p. 229, 2, Plato, *Legg.* 764. A. Also cf. § 36. c.



αὐται γεγόνασιν ἐπιδόσεις. ἐνταῦθα ἐπέδωκε. πῶς; ἐν τῇ βουλῇ γιγνομένων ἐπιδόσεων, παρὼν οὐκ ἐπέδιδου 567 τότε. ἐπειδὴ δὲ πολιορκεῖσθαι τοὺς ἐν Ταμύναις στρατιώτας ἐξηγγέλλετο, καὶ πάντας ἐξιέναι τοὺς ὑπολοίπους ἱππέας, ὧν εἰς οὗτος ἦν, προεβούλευσεν ἡ βουλὴ, τῆν-καῦτα, φοβηθεὶς τὴν στρατείαν ταύτην, εἰς τὴν ἐπιούσαν ἐκκλησίαν, πρὶν καὶ προέδρους καθέζεσθαι, παρελθὼν d. ἐπέδωκε. τῷ δῆλον, ὥστε μηδ' ἀντειπεῖν αὐτὸν ἔχειν, ὅτι τὴν στρατείαν φεύγων, οὐ φιλοτιμία, τοῦτ' ἐποίησε; τοῖς μετὰ ταῦτα πραχθεῖσιν ὑπ' αὐτοῦ. τὸ μὲν γὰρ πρῶτον, ὡς οὐκ ἐδόκει, προιούσης τῆς ἐκκλησίας, καὶ λόγων γιγνομένων, τῆς τῶν ἱππέων βοθητίας ἥδη δεῖν,

c. αὐται, i. e. of which he is speaking at the present time; they occurred shortly before, if this speech is rightly dated, 353 B.C.

ἐπιδόσεων. "When the donations were being made in the senate, though he was present, he offered no donation at the time." Demosthenes insinuates that Midias only gave that trireme to evade commanding the cavalry, as he was appointed to do: therefore, instead of promising it when the others did, he waited till the cavalry were likely to be called out for service. With ἐπέδιδου, the imperfect in its strictest sense, compare § 24. f. note ἐδίδου.

Ταμύναις. § 37. c. "Ἀργουραν. § 44. b. εἰς Εὐβοίαν.

ἐξηγγέλλετο. "News was brought." Impersonal.

προεβούλευσεν. The element *προ* in the word *προβούλευμα* (*senatus-consultum*) is due to the fact that the Boule debated on each measure *first*, and then submitted their decision to the Ecclesia, who might sanction it or not as they pleased; in this case of Tamynæ the Ecclesia reversed the decree of the Boule, and no reinforcements were sent. Translate, "passed a bill."

φοβηθεὶς. "Being afraid of this campaign, at the next assembly, before the Proedri had taken their seats, he came forward and made his donation." The Proedri (§ 3. f. Πρυτάνεις) taking their seats was the sign for business to commence: Midias was in such haste he hardly waited for them to do so: his haste was due to the prospect of his having to go out with the cavalry at once, unless he made the ἐπίδοσις.

d. τῷ. The more Attic form of the interrogative. "How does it become plain, even beyond *his* powers of denial. . . ?" τοῖς πραχθεῖσι, like φιλοτιμία, is a dative of the means; means of proof, that is.

προιούσης. "As the ecclesia went on." ἐκκλησ. is used here not merely to signify the body of citizens in assembly, but the business they were discussing.

ἥδη. "There was no immediate need. . . whereas the question of the expedition had been given up." A rare use of ἀναπίπτειν, derived from its sense of "falling back," "flagging," &c. Thuc. i. 70. Dem. 411, 3.

ἀλλ' ἀναπεπτώκει τὰ τῆς ἐξόδου, οὐκ ἀνέβαινεν ἐπὶ τὴν ναῦν, ἣν ἐπέδωκεν, ἀλλὰ τὸν μέτοικον ἐξεπεμφε τὸν Αἰγύπτιον, Πάμφιλον, αὐτὸς δὲ μένων ἐνθάδε, τοῖς Διονυσίοις διεπράττετο ταῦτα, ἐφ' οἷς νυνὶ κρίνεται. ἐπειδὴ δὲ ε. ὁ στρατηγὸς Φωκίων μετεπέμπετο τοὺς ἐξ Ἀργούρας ἰππέας ἐπὶ τὴν διαδοχὴν, καὶ κατείληπτο σοφίζομενος, τότε ὁ δειλὸς καὶ κατάρατος οὔτοσι, λιπὼν τὴν τάξιν ταύτην, ἐπὶ τὴν ναῦν ᾤχετο, καὶ ὦν ἵππαρχεῖν ἤξιωσε παρ' ὑμῖν ἰππέων, τούτοις οὐ συνεξήλθεν. εἰ δ' ἐν τῇ θαλάττῃ κίνδυνός τις ἦν, εἰς τὴν γῆν δηλονότι ᾤχετ' ἄν. Οὐ μὴν Νικέρατος γε οὕτως ὁ τοῦ Νικίου, ὁ ἀγαπητὸς, ὁ 45. a. ἄπαις, ὁ παντάπασιν ἀσθενὴς τῷ σώματι· οὐδ' Εὐκτῆμων

ἀνέβαινεν. "Did not go on board to command the vessel he volunteered to present." This would strictly be his duty as trierarch, but he evaded it in his function of hipparch.

μέτοικον. "The alien." The μέτοικοι formed a medium class between the ἀστοὶ and the ξένοι, for they paid a tax (μετοίκιον) but had no franchise or other privileges. We know nothing about this Pamphilus except what the orator tells us.

ε. ἐπειδὴ δέ. "But when Phocion, the general, began sending for the cavalry that had gone home from Argura, to take their turn of service." Reiske and Buttman agree in giving this sense to τοὺς ἐξ Ἀργούρας (§ 37. c.): Kennedy maintains that the cavalry were at Argura when Phocion sent for them, and that the words τ. ε. A. can bear no other meaning.

κατείληπτο. "And he (i. e. Midias) was detected in his trickery." A change of subject which the context indicates.

λιπὼν. "Deserted his post, (that of hipparch,) and went off to his vessel" (the trireme he had presented to the state). The orator ingeniously perverts even what was creditable in the conduct of his enemy, by attributing to him motives of which Midias was possibly unconscious: cf. § 44. d. where he blames him on exactly the opposite ground for not commanding his own vessel, as if it were possible for any man to have combined the two offices.

45. a. Νικέρατος γε. The particle γε strongly emphasizes this name, while it is not attached to either of the two which follow: Niceratus was particularly precious to the state as being the last representative of a good old family: he was an only son (ἀγαπητός, Hom. *Od.* β. 365. *Il.* ζ. 401. Aristot. *Rhet.* i. 7, 41. Plat. *Alcib.* i. 132, A.), and *sine prole* (ἄπαις is far the preferable reading: if παῖς be accepted, it would mean he was still quite a boy). According to calculation of dates, this Niceratus would be the great-grandson of Nicias, the eminent general, whose father's name was Niceratus: the Greek practice of naming a son after his grandfather preserved the same name in families through many generations.

Εὐκτῆμων. This person is mentioned again among the next set of witnesses; doubtless well known at the time as a wealthy and patriotic character.

ὁ τοῦ Αἰσίωνος, οὐχ οὕτως οὐδ' Εὐθύδημος ὁ τοῦ  
 Στρατοκλέους· ἀλλ' αὐτῶν ἕκαστος ἐκὼν ἐπιδούς τριήρη,  
 οὐκ ἀπέδρα ταύτην τὴν στρατείαν· ἀλλὰ τὴν μὲν ἐπί-  
 δοσιν ἐν χάριτος μέρει καὶ δωρεᾶς παρεῖχον πλέουσαν 568  
 τῇ πόλει, οὗ δ' ὁ νόμος προσέταττεν, ἐνταῦθα τοῖς σώ-  
 b. μασιν αὐτοὶ λειτουργεῖν ἤξιουν. ἀλλ' οὐχ ὁ ἵππαρχος  
 Μειδίας. ἀλλὰ τὴν ἐκ τῶν νόμων τάξιν λιπὼν, οὗ δίκην  
 ὀφείλει τῇ πόλει δοῦναι, τοῦτ' ἐν εὐεργεσίας ἀριθμήσει  
 μέρει. καίτοι τὴν τοιαύτην τριηραρχίαν, ὧς πρὸς θεῶν,  
 πότερον τελωνίαν καὶ πεντηκοστήν, καὶ λειποταξίαν, καὶ  
 στρατείας ἀπόδρασιν, καὶ πάντα τὰ τοιαῦτα ἀρμόττει

*ἀπέδρα*. Commonly of a fugitive slave: "did not shirk this service." Buttmann remarks on the emphasis of *ταύτην*: the service was given to the state in an hour of the greatest peril, which roused even the weakest to energy.

*ἐπιδόσιν*. It is rather singular to find this word coupled with *πλέουσιν*, but it obviously implies the vessel which they presented (*ἐπέδωκαν*): *τῇ πόλει* is the usual dativus commodi: *πλε.* intimates that the ships were in good sailing order.

*ἐν χάριτος μέρει*. "As a boon and gift:" *μέρος* in the accusative is often used to denote something external to the subject to which the predicate refers (*as regards*). Madvig, § 31. c. οἱ παῖδες, τὸ σὺν μέρος, ὅτι ἐν τύχῳσι τοῦτο πράττουσι: and *ἐν μέρει* with a genitive is a paraphrase for *ὡς* with a nom. or acc. Plato, *Rep.* 424. D. Dem. 23, 14, 37, 4.

*οὗ*. "In the place where," *i.e.* each on board his own vessel. The locative use of the genitive, which appears in the formation of all such words as *ποῦ*, *ἔπου*, *κ.τ.λ.*

b. *καίτοι*. Does his public service look like chicanery and shirking or does it look like honourable ambition?

*τελωνίαν*. The general name of *τελώναι* ("tax-farmers") was given to those private citizens who took upon themselves the task of collecting, and who made periodical payments of the taxes (*τέλη*) to the state. Arist. *Eg.* 248. *Æschin.* 17, 3, &c. A certain amount of profit attached to the office, and it was let by auction to the highest bidder, frequently an alien, as the duty was invidious for a citizen to perform. One of the privileges of a *τελώνης* was exemption from military service, and hence the taunt of this passage: Midias served the state, like a tax-farmer, so as to avoid going out on campaigns.

*πεντηκοστήν* means the duty of 2 per cent. which was levied on all imports and exports: the collectors of it (*πεντηκοστολόγοι*) were only a subdivision of the large body of *τελώναι*, and the same remarks apply to their office and privileges. Allusion to the tax is found in Demosth. p. 1353, 941, 932, &c.

καλεῖν, ἢ φιλοτιμίαν; οὐδένα γὰρ τρόπον ἄλλον ἐν τοῖς ἰππεύσιν αὐτὸν ἀτελῇ ποιῆσαι στρατείας δυνάμενος, ταύτην εὗρηκε Μειδίας καινὴν ἰππικῆς τινα πεντηκοστήν. καὶ c. γὰρ αὐ τοῦτο τῶν ἄλλων ἀπάντων τῶν ἐπιδόντων τριηράρχων παραπεμπόντων ὑμᾶς, ὅτε δεῦρ' ἀπεπλεῖτε ἐκ Στύρων, μόνος οὗτος οὐ παρέπεμπεν. ἀλλ' ἀμελήσας ὑμῶν χάρακας καὶ βοσκήματα καὶ θυρώματα ὡς αὐτὸν, καὶ ξύλα εἰς τὰ ἔργα τὰ ἀργύρεια ἐκόμιζε· καὶ χρηματισμὸς οὐχὶ λειτουργία γέγονεν ἢ τριηραρχία τῷ καταπτύστῳ τούτῳ. ἀλλὰ μὴν ὡς ἀληθῆ λέγω, σύνιστε μὲν τὰ πολλὰ τού- d. των ὑμεῖς. ὁμῶς δὲ καὶ μάρτυρας ὑμῖν καλῶ.

**ΜΑΡΤΥΡΕΣ.** Κλέων Σουνιεὺς, Ἀριστοκλῆς Παιανιεὺς, Πάμφιλος, Νικήρατος Ἀχερδούσιος, Εὐκτῆμων Σφήττιος, καθ' ὃν καιρὸν ἐκ Στύρων ἀπεπλέομεν δεῦρο τῷ στόλῳ παντὶ, ἐτύχομεν τριηραρχοῦντες καὶ αὐτοὶ καὶ

οὐδένα γὰρ τρόπον. "For being unable in any other way to get himself exempt from service with his cavalry brigade, Midias has invented this new sort of cavalry two-per-centage." This is sufficiently explained by the preceding clauses.

c. παραπεμπόντων. "Conveyed you (the troops) when you sailed back hither from Styra." "Instead of marching with the cavalry, Midias went to take command of his ship, which had helped to convey the troops, and was then lying in some port of Euboea, perhaps Chalcis. (ἐκ Χαλκίδος, § 37. c.) It was on this occasion he rode on the mule from Argura, as there described. The whole fleet afterwards assembled at Styra, a port of Euboea to the S. of Eretria, from which it conveyed the troops on their return to Athens; while Midias, lingering behind, brought home the various articles mentioned immediately below." (Kennedy.)

χάρακας, κ. τ. λ. "He was bringing home stakes and fatted cattle, and doors for his private house, and timber for his silver works." βοσκ. Soph. Tr. 762, &c. θυρώμ. Thuc. III. 68, &c. ὡς αὐτὸν, like the French *chez lui*, &c. in its ordinary sense of 'to' a person. ἀργύρ. Furniture inlaid with silver was common at Athens even in Aristophanes' time: Midias was, perhaps, bringing home some quaint wood for the purpose.

χρηματισμὸς. "A profitable speculation." Isocr. 37. b.

d. Πάμφιλος, unlike the other witnesses, has not the name of his deme added: he is, probably, the Egyptian mentioned at the end of § 44. d., and, as an alien, would not be a member of any deme. Buttmann, however, suggests, that both he and Niceratus were of the same deme, Acherdus, and that the first Ἀχερδούσιος after Πάμφιλος has dropped out.

τῷ στόλῳ. Dative of circumstance and appurtenance. Adv. § 45. b. b.

ὁ τοῦ Αἰσίωνος, οὐχ οὕτως οὐδ' Εὐθύδημος ὁ τοῦ  
 Στρατοκλέους· ἀλλ' αὐτῶν ἕκαστος ἐκὼν ἐπιδούς τριήρη,  
 οὐκ ἀπέδρα ταύτην τὴν στρατείαν· ἀλλὰ τὴν μὲν ἐπί-  
 δοσιν ἐν χάριτος μέρει καὶ δωρεὰς παρεῖχον πλέουσαν 568  
 τῇ πόλει, οὗ δ' ὁ νόμος προσέταττεν, ἐνταῦθα τοῖς σώ-  
 μασιν αὐτοὶ λειτουργεῖν ἤξιουν. ἀλλ' οὐχ ὁ ἵππαρχος  
 Μειδίας. ἀλλὰ τὴν ἐκ τῶν νόμων τάξιν λιπῶν, οὗ δίκην  
 ὀφείλει τῇ πόλει δοῦναι, τοῦτ' ἐν εὐεργεσίας ἀριθμήσει  
 μέρει. καίτοι τὴν τοιαύτην τριηραρχίαν, ὧ πρὸς θεῶν,  
 πότερον τελωνίαν καὶ πεντηκοστήν, καὶ λειποταξίαν, καὶ  
 στρατείας ἀπόδρασιν, καὶ πάντα τὰ τοιαῦτα ἀρμόττει

*ἀπέδρα.* Commonly of a fugitive slave: "did not shirk this service." Buttmann remarks on the emphasis of *ταύτην*: the service was given to the state in an hour of the greatest peril, which roused even the weakest to energy.

*ἐπίδοσιν.* It is rather singular to find this word coupled with *πλέουσιν*, but it obviously implies the vessel which they presented (*ἐπέδωκαν*): τῇ πόλει is the usual dativus commodi: *πλε.* intimates that the ships were in good sailing order.

*ἐν χάριτος μέρει.* "As a boon and gift:" *μέρος* in the accusative is often used to denote something external to the subject to which the predicate refers (*as regards*). Madvig, § 31. c. οἱ παῖδες, τὸ σὸν μέρος, ὅτι ἂν τύχῃσι τοῦτο πράξουσιν: and *ἐν μέρει* with a genitive is a paraphrase for *ὡς* with a nom. or acc. Plato, *Rep.* 424. D. Dem. 23, 14. 37, 4.

*οὗ.* "In the place where," i.e. each on board his own vessel. The locative use of the genitive, which appears in the formation of all such words as *ποῦ*, *ἔπου*, κ. τ. λ.

b. *καίτοι.* Does his public service look like chicanery and shirking or does it look like honourable ambition?

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κατὰ. "In the style of." So Plat. *Apol.* 17, οὐ κατὰ τοῦτους ῥήτωρ εἰμι; a very common usage of this preposition. Madvig, § 70.

στήσαντες. It is obvious that this becomes the technical expression for 'winning' a trophy, from the fact that the spoils, &c., of the enemy would be 'erected' on the tree, or post, or whatever it might be that was convenient for the purpose. The general practice, of course, was for the victors to construct it on the field of battle, while the vanquished recovered their dead under a truce. (νεκροὺς ὑποσπόνδους ἀναιρεῖσθαι.)

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ὅπου ἂν. The particle *ἂν* is annexed to certain relative words and conjunctions of time, to suggest the indefinite point of time or contingency, in the present or future; we can best render it in English by the affix *-ever*, as "whoever," "whenever," &c.

c. Ἀρμοδίῳ κ. Α. Harmodius and Aristogiton, the murderers of Hipparchus, most unfairly obtain the name of patriots and heroes in ancient literature. They slew one of the Pisistratids on account of a private quarrel, B.C. 514, for which act they were themselves put to death: and the consequent severity of Hippias, brother to Hipparchus, led to his expulsion, and the fall of the despotism: Harmodius and Aristogiton, though merely the unconscious agents to this result, appear in poetry and oratory as Liberators of Athens: Thucydides, however, takes the true view of their conduct in vi. 54-57, and Herod. vi. 123, is to the same effect, though not so fully detailed.

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προσέγραψε. "Had added to the inscription on the pillar, 'And that they

Μειδίας ὁ νῦν κρινόμενος ὑπὸ Δημοσθένους, ᾧ μαρτυροῦ-  
 e. μιν. παντὸς δὲ τοῦ στόλου πλεόντων ἐν τάξει, καὶ τῶν 569  
 τριηράρχων ἐχόντων παράγγελμα μὴ χωρίζεσθαι, ἕως  
 ἂν δεῦρο καταπλεύσωμεν, Μειδίας ὑπολειφθεὶς τοῦ στό-  
 λου, καὶ γεμίσας τὴν ναῦν ξύλων καὶ χαράκων, καὶ  
 βοσκημάτων, καὶ ἄλλων τινῶν, κατέπλευσεν εἰς Πειραιᾶ  
 μόνος μεθ' ἡμέρας δύο, καὶ οὐ συγκατέστησε τὸν στόλον  
 μετὰ τῶν ἄλλων τριηράρχων.

46. a. Εἰ τοίνυν ὡς ἀληθῶς, ὦ ἄνδρες Ἀθηναῖοι, οἷάπερ  
 φήσει καὶ καταλαζονεύσεται πρὸς ὑμᾶς αὐτίκα δὴ μάλα,  
 τοιαῦτ' ἦν αὐτῷ τὰ λελειτουργημένα καὶ πεπραγμένα,  
 καὶ μὴ τοιαῦτα, οἷα ἐγὼ δεικνύω, οὐδ' οὕτω δήπου τό-  
 γε δοῦναι δίκην, ὣν ὕβρικεν, ἐκφυγεῖν ταῖς λειτουργίαις  
 b. δίκαιος ἂν ἦν. ἐγὼ γὰρ οἶδ' ὅτι πολλοὶ πολλὰ κάγαθὰ

e. πλεόντων. There is no difficulty, of course, in joining this plural number to a substantive like στόλου, of plural meaning.

ἐν τάξει. "In order of squadron," as is intimated by the context, μὴ χωρίζ, they had orders not to separate.

συγκατέστησε. "Did not co-operate in bringing the fleet home."

46. a. ὡς ἀληθῶς. "In very truth." An elliptical use of ὡς, where we have to supply δύναται εἶναι, or the like: 'true as it can be possibly.' It is the same ὡς which we find with superlatives, as ὡς μάλιστα, quam maxime, &c.

καταλαζονεύσεται. The intensive force of κατὰ in composition is well known; perhaps it can be given here by translating "he will boast aloud." If his services had been such as he represents, not even that would have justified his conduct. We have noticed briefly, in § 1. a., that the use of ἂν with an aorist indicative in a conditional apodosis requires the insertion of our auxiliary "have." The use of ἂν with the imperfect, under some circumstances, is very similar. Madvig distinguishes thus: Of that which, as it is, does not find a place, but would do so if something opposite were the case, the Imperfect is used: if the conditional result, under the same supposition, belong to the past, the Aorist is used; but the imperfect is often put, instead of the Aorist, of relations belonging to the past, to denote an abiding state, or a continued series of actions.' Thus εἰ ἡμαρτες ἤλγησας ἂν is simply "had you sinned, you would have grieved;" but εἰ ἡμάρτανες ἤλγεις ἂν, either "had you been sinning, you would have been grieving," or "had you sinned habitually, you would have grieved constantly."

οὐδ' οὕτω. "Not even under these circumstances, I presume, would he have been entitled by his public services to escape paying the penalty for the outrage he has committed." λείτ. is a dative of the means, ὧν depending on δίκην, and by attraction for τούτων ἡ.

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προσέγραψε. "Had added to the inscription on the pillar, 'And that they



- δὲ καὶ ὑβρίζειν αὐτοῖς ὃν ἂν βούλωνται. ἱπὲρ γὰρ αὐτοῦ  
 τούτου τὰς ἄλλας ἔλαβον δωρεὰς, ὅτι τοὺς ὑβρίζοντας  
 d. ἔπαισαν. "Ὅτι τοίνυν καὶ κεκόμισται χάριν, ὧ ἄνδρες  
 'Αθηναῖοι, παρ' ὑμῶν, οὐ μόνον ὃν αὐτὸς λελειτούργηκε  
 λειτουργιῶν ἀξίαν· μικρὰ γὰρ αὕτη γέ τις ἦν· ἀλλὰ καὶ 570  
 τῶν μεγίστων, καὶ τοῦτο βούλομαι δεῖξαι, ἵνα μὴδ' ὀφεί-  
 e. λεῖν οἴησθέ τι τῷ καταπτύστῳ τούτῳ. ὑμεῖς γὰρ, ὧ  
 ἄνδρες 'Αθηναῖοι, ἐχειροτονήσατε τοῦτον τῆς Παράλου  
 ταμίαν, ὅντα τοιοῦτον οἷός ἐστι καὶ πάλιν ἵππαρχον,  
 ὀχεῖσθαι διὰ τῆς ἀγορᾶς ταῖς πομπαῖς οὐ δυνάμενον,

(Harmodius and Aristogiton) have licence also to outrage." It was common to inscribe distinguished services on a *στήλη* set up in the Agora, or some other public place. Herod. vi. 14. &c.

*αὐτοῦ* is in apposition to *ὅτι*... *ἔπαισαν*.

d. He proceeds to enumerate what high offices Midias has enjoyed, far beyond what his services to the state have deserved.

*μικρὰ*, i. e. *χάρις*. "That (return) would have been small indeed," his services were so insignificant. These words were parenthetic, and *μεγίστων*, which follows, of course depends on *ἀξίαν*: Buttman and Reiske think that *ἦν* in this passage could not stand without *ἂν*, and propose to insert that particle; but without sufficient cause: 'in speaking of what in a certain case, past or present, would be right, but is not, or was not, done, the imperfects *ἐχοῦν*, *προσῆκεν*, κ. τ. λ., and adjectives with *ἦν*, are put without *ἂν*, in order to denote the duty or proper conduct unconditionally. Dem. 9, 6. Thucyd. i. 38. Plat. *Apol.* 34, &c.' Madv. § 118.

*μήδε*. This word refers rather to *οἴησθε* than to *ὀφείλειν*: that you may not even *think* you owe.

e. *ἐχειροτονήσατε*. The vote by shew of hands (*χειροτονία*) was used for election to magistracy in public assemblies, for voting on laws, and public impeachments. All magistrates who were chosen in the assemblies were thence called *χειροτονητοί*. Two compounds of the verb have been mentioned at § 1. a. *προύβ*; *ἐπιχειρ*, is "to confirm by a majority of votes." *διαχειρ*, "to vote for one of two alternatives." *ἀντιχειρ*, "to vote against a proposition."

*Παράλου*. One of the state galleys, Salaminia being the name of the other; the Paralus was used for sacred embassies (*θεωρίαι*), the Salaminia for the arrest of accused persons: the *ταμίης*, or steward of either, would receive pay from the state, as entrusted with the duty of keeping the said vessel in good sailing order: it was a high position, and one much coveted. (Ulpian.)

*τοιοῦτον*, i. e. such an outrageous character.

*ὀχεῖσθαι*. "Though he is incapable of riding through the Agora in the processions," a taunt on the badness of his horsemanship: the processions were conducted through the city with great magnificence and crowding of the streets: cf. Plat. *Alcib.* B. 148. E.

καὶ μυστηρίων ἐπιμελητὴν, καὶ ἱεροποιόν ποτε καὶ βοώνην, καὶ τὰ τοιαῦτα δὴ. εἶτα πρὸς τῶν θεῶν, τὸ f. τὴν τῆς φύσεως κακίαν καὶ ἀνανδρίαν καὶ πονηρίαν ταῖς παρ' ὑμῶν ἀρχαῖς καὶ τιμαῖς καὶ χειροτονίαις ἐπανορθοῦσθαι, μικρὰν ὑπολαμβάνετε εἶναι δωρεὰν καὶ χάριν; καὶ μὴν εἴ τις αὐτοῦ ταῦτ' ἀφέλοιτο, Ἰππάρχηκα· τῆς Παράλου ταμίης γέγονα· τίνος ἄλλου ἔστ' ἄξιος οὗτος; Ἀλλὰ μὴν κἀκεῖνό γε ἐπίστασθε, ὅτι τῆς μὲν Παράλου 47. a. ταμιεύσας Κυζικηνῶν ἥρπασε πλείον ἢ πέντε τάλαντα. ὑπὲρ ὧν ἴνα μὴ δῶ δίκην, πάντα τρόπον περιωθῶν καὶ ἐλαύνων τοὺς ἀνθρώπους, καὶ τὰ σύμβολα συγχέων, τὴν μὲν πόλιν ἐχθρὰν τῇ πόλει πεποίηκε, τὰ χρήματα δ' αὐτὸς ἔχει. ἵππαρχος δὲ χειροτονηθεὶς λελύμανται

μυστηρίων. § 43. d. Ἐλευσις. ἱεροποιόν. § 32. b. εἰσιτήρια.

βοώνην. The duty of this officer, as his name implies, was to purchase cattle for the sacrifices.

f. τὸ τὴν...ἐπανορθοῦσθαι. "That the villany of his nature should be mended by the offices he receives from you." i. e. his naturally bad character dignified by the mere circumstance of his having filled state offices: the words τὸ...ἐπανορ. serve as the subject of εἶναι, μικρὰν δωρ. κ. χ. being the predicate.

ταῦτα. "These boasts which he utters, 'I have been hipparch,'" &c. Strip him of the power of saying these kind of things, and he is worth nothing.

τίνος ἄλλον. Two editions insert the obvious answer to this question, οὐδένας, which Buttmann considers would be quite Demosthenic.

47. a. Κυζικηνῶν. During the Social war (B.C. 358..355) a decree was passed at Athens, that all vessels belonging to the revolted allies should be seized and confiscated whenever opportunity offered. Midias (while steward of the Paralus) captured a vessel of Cyzicus, a city on the Propontis in Mysia, and confiscated the cargo. The Cyzicenes sent an embassy to demand satisfaction, as they were not one of the disaffected states: in the Ecclesia, Midias strongly opposed their claims, and their property was not restored to them in consequence. Cyzicus thereupon revolted. (Ulpian.)

περιωθῶν. "He pushed the men about and worried them" (i. e. the Cyzicenes), his object being to prevent them pleading their cause successfully.

τὰ σύμβολα = the mutual agreements between the two states for commercial purposes. (Harpocr.) Translate: "nullifying the commercial treaty."

πόλιν πόλει, i. e. Cyzicus to Athens.

λελύμανται. "He has ruined your cavalry," sc. by the badness of his military laws.

- τὸ ἵππικὸν ὑμῶν, τοιούτους θεῖς νόμους, οὓς πάλιν  
 b. αὐτὸς ἔξαρκος ἦν μὴ τεθεικέναι. καὶ τῆς μὲν Παράλου  
 ταμιεύων τότε, ὅτε τὴν ἐπὶ Θηβαίους ἐξοδὸν εἰς Εὐβοίαν  
 ἐποιεῖσθε ὑμεῖς, δώδεκα τῆς πόλεως τάλαντα ἀναλίσ-  
 κειν ταχθεῖς, ἀξιούντων ὑμῶν πλεῖν καὶ παραπέμπειν  
 τοὺς στρατιώτας, οὐκ ἐβοήθησεν. ἀλλ' ἤδη τῶν σπον-  
 δῶν γεγонуῖων, ἃς Διοκλῆς ἐσπέισατο Θηβαίοις, ἦκε.  
 καὶ τότε ἡττάτω πλέων τῶν ἰδιωτικῶν τριήρων μιᾶς. οὕτως  
 c. εὖ τὴν ἱερὰν τριήρη παρεσκευάκει. ἵππαρχῶν τοίνυν· τί 571

ἔξαρκος ἦν, like verbs of denying, is constructed with a redundant *μή*. Madv. § 210.

b. τὴν ἐπὶ Θηβαίους. The date of this is 358 B.C., according to Böckh, *P. E.* IV. c. 12, 13, though the chronology is partly conjectural. See § 44. b.

δώδεκα τῆς πόλεως. "Being appointed to expend twelve talents of the public money." Buttmann says this expression is equivalent to *δώδεκα ἐκ τῶν τῆς πόλεως ταλ.*, and that *ἀναλίσκειν ταχθεῖς* is the same as *εἰληφώς* in force.

ἀξιούντων. "When you required him to sail:" *ἀξίω* has been discussed in § 3. a.

παραπέμπ. § 45. c. This would be among the special purposes for which the Paralus was manned.

ἀλλ' ἤδη, κ. τ. λ. "But it was only after the truce was made, (which Diocles [the Athenian general] entered on with the Thebans,) that Midias came." That *σπένδεσθαι* will be constructed with a dative is obvious when we reflect on its meaning, "to pour libation" to those with whom we are making peace. Eur. *Bacch.* 284. It is rarely we find *ἦκε* in this force of an Aorist, its general value being that of a Pluperfect: cf., however, *Æsch.* *P. V.* 661. Plat. *Rep.* 327. E.

καὶ τότε. "And then he was beaten in sailing by one of the private triremes." *ἰδιωτικ.* whereas the Paralus was *ἱερὰ*, and it was his duty as steward to keep her in good sailing order: besides, the state made him a liberal allowance for doing so, while the private triremes were equipped at the expense of their owners. Reiske's conjecture, to insert *πλήν* before *μιᾶς* is very ingenious = "he was beaten by all but one."

c. ἵππαρχῶν τοίνυν. Comparing this with the beginning of b., καὶ τῆς μὲν Π., we should rather expect *ὅς* in place of *τοίνυν*; the construction, however, becomes loose through the intervention of that long sentence. "Again, as hipparch: what do you think of his other proceedings? why even a horse, a very horse, this brilliant and wealthy person had not the spirit to buy, but he conducted the processions on the horse of another man, Philomelus of Pæania." This introduction of *ἀλλά* is abrupt: by *τί οἶσε* is meant, What do you fancy his other doings must have been, when I give you this specimen, that his horse was borrowed? The whole sentence is bitterly ironical, and *ἀλλά*, like *At* in Latin, is peculiarly suited to introduce irony. It would be as *μυστηρ. ἐπιμελ.* § 46. e., that Midias had to conduct the procession, and, from the paragraph just cited, it would seem Philomelus' horse was beyond his powers of riding.

οἴεσθε τὰλλα ; ἀλλ' ἵππον, ἵππον οὐκ ἐτόλμησεν ὁ λαμπρὸς καὶ πλούσιος οὗτος πρίασθαι· ἀλλ' ἐπ' ἄλλοτρίου τὰς πομπὰς ἐποιεῖτο τοῦ Φιλομήλου τοῦ Παιανιέως ἵππου. καὶ ταῦτα πάντες ἴσασιν οἱ ἱππεῖς. ἀλλὰ μὴν ὅτι ταῦτ' ἀληθὴ λέγω, κάλει μοι καὶ τούτων τοὺς μάρτυρας. ΜΑΡΤΥΡΕΣ.

Βούλομαι τοίνυν ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, καὶ ὅσων d. ἤδη, καταχειροτονήσαντος τοῦ δήμου περὶ τὴν ἐορτὴν ἀδικεῖν, ὑμεῖς κατεγνώκατε, εἰπεῖν καὶ δεῖξαι, τί πεποιηκότες ἔνιοι τίνος ὀργῆς τετυχήκασι παρ' ὑμῶν, ἵνα ταῦτα πρὸς τὰ τούτῳ πεπραγμένα ἀντιθῇτε. πρῶτον μὲν τοί- e. νυν, ἵνα πρώτης τῆς τελευταίας γεγονυίας μνησθῶ καταγνώσεως, περὶ τὰ μυστήρια ἀδικεῖν Εὐάνδρου κατεχειροτόνησεν ὁ δῆμος τοῦ Θεσπιέως, προβαλομένου αὐτὸν Μενίππου, Καρὸς τινος ἀνθρώπου. ἔστι δὲ ὁ αὐτὸς νόμος τῷδε τῷ περὶ τῶν Διονυσίων ὁ περὶ τῶν μυστηρίων· κάκεινος ὕστερος τοῦδε ἐτέθη. τί οὖν ποιήσαντος, f. ὦ ἄνδρες Ἀθηναῖοι, κατεχειροτονήσατε τοῦ Εὐάνδρου,

d. Βούλομαι. "Moreover, I wish to mention how many persons you (the *Heliaea*) have condemned, after the people (the *Ecclesia*) had voted them guilty of offence against the festival," see § 1. a., "and to shew what some of them had done, and what anger they have met with, in consequence, at your hands." The interrogative in a participial construction like this, though very elegant in the original, requires to be resolved into two sentences for translation. Madv. § 176. a. 181. a.

ἀντιθῇτε. "That ye may contrast their offences with his," i. e. the mild character of their transgressions with the grossness of his outrages.

e. πρώτης is predicate, from the position of the article: "that I may mention first the sentence recorded last." καταγν. refers, of course, to the sentence of the *Heliaea*, καταχειρ. to that of the *Ecclesia*.

Θεσπιέως. Evander was from Thespiae in Boeotia, Menippus from Caria, though probably a resident alien: the suit, therefore, was between two foreigners. (Buttm.)

ὁ αὐτὸς, like ὁμοίος, ἴσος, and the like, can govern a dative of the second subject or object. Madv. § 37. R. 2. By ἐκεῖνος he means the law about the Mysteries, which was of more recent date than the law about the Dionysia.

f. τί ποιήσαιντος. The same use of the interrogative as in d., just above.

- τοῦτ' ἀκούσατε. ὅτι δίκην ἐμπορικὴν καταδικασάμενος τοῦ Μενίππου, οὐκ ἔχων πρότερον λαβεῖν αὐτὸν, ὡς ἔφη, τοῖς μυστηρίοις ἐπιδημοῦντος ἐπελάβετο, κατεχειροτονήσατε μὲν διὰ ταῦτα, καὶ οὐδ' ὅτιοῦν ἄλλο προσήν.
- g. εἰσελθόντα δὲ εἰς τὸ δικαστήριον ἡβούλεσθε μὲν θανάτῳ κολάσαι· τοῦ δὲ προβαλομένου πεισθέντος, τὴν δίκην τε πᾶσαν ἀφείναι ἡναγκάσατε αὐτὸν, ἣν ἡρήκει πρότερον· ἣν δὲ δυοῖν αὐτὴ ταλάντοι· καὶ προσετιμήσατε τὰς βλάβας, ἃς, ἐπὶ τῇ καταχειροτονίᾳ μένων, ἐλογίζετο 572
- h. αὐτῷ γεγενῆσθαι πρὸς ὑμᾶς ἄνθρωπος. εἰς μὲν οὗτος ἐξ ἰδίου πράγματος, οὐδεμιᾶς ὑβρεως προσούσης, ὑπὲρ αὐτοῦ τοῦ παραβῆναι τὸν νόμον τοσαύτην ἔδωκε δίκην. εἰκότως. τοῦτο γὰρ ἔσθ' ὃ φυλάττειν ὑμᾶς δεῖ, τοὺς νόμους, τὸν ὄρκον. ταῦτ' ἔχεθ' ὑμεῖς οἱ δικάζοντες ἀεὶ

ὅτι δίκην κ. τ. λ. "Because he had gained a verdict against Menippus in a mercantile suit, and being unable (as he alleged) to arrest him before, he laid hands on him when in town at the Mysteries, on this ground you passed condemnation on his conduct, and there was no other additional count whatever." There are several instances of these *ἐμπορ. δίκ.*, actions between merchants, among the private orations of Demosthenes, as the *Zenothemia*, *Phormio*, &c.; they were tried during the winter months, when navigation was interrupted, and decided within one month's period: the damages assessed by the verdict had to be paid immediately, and the defendant could be imprisoned in default of payment. The phrases *ἐπίδημεῖν*, *ἀποδημεῖν*, are always of presence at, and absence from, Athens: in the *Araturius*, where Parmeno returns to his own city, Ophrynum, he is described as *ἀποδημῶν*, i. e. "out of town," p. 899, l. 8.

g. *ἡβούλεσθε*, i. e. you were ready to condemn Evander to death if the prosecutor, Menippus, had insisted on it, but as the latter was persuaded to compromise, you only punished Evander by making him forego the damages which had been assessed him in the previous mercantile suit. ὁ *προβαλ.*, i. e. the prosecutor of the "plaint:" as *αἰρεῖν δίκην* implies both gaining the cause and the pecuniary advantage of the damages assessed, the resigning of those advantages is called *ἀφείναι δίκ.*

καὶ προσετιμήσατε κ. τ. λ. "And you fined him (Evander) beside, the amount of the damage which the man (Menippus) computed he had sustained by waiting to obtain the verdict" from the *προβολή*. The damage would consist in the interruption of his professional gains arising from this loss of time. We should naturally expect the article before *ἄνθρωπος*: Madvig has a paragraph on similar omissions, § 8. Remarks.

h. *ἀεὶ*, i. e. Every citizen, as from time to time he discharges the office of *dikast*, is the temporary guardian of the laws, and is responsible for their strict execution.

παρὰ τῶν ἄλλων ὥσπερὶ παρακαταθήκην, ἣν ἅπανιν, ὅσοι μετὰ τοῦ δικαίου πρὸς ὑμᾶς ἔρχονται, σὼν ὑπάρχειν δεῖ. "Ετερος ἀδικεῖν ποτ' ἔδοξεν ὑμῖν περὶ τὰ Διο- 48. a. νύσια. καὶ κατεχειροτονήσατ' αὐτοῦ παρεδρεύοντος ἄρχοντι τῷ υἱεῖ, ὅτι θέαν τινὸς καταλαμβάνοντος ἦψατο, ἐξείργων ἐκ τοῦ θεάτρου. ἦν δ' οὗτος, ὁ τοῦ βελτιστου πατὴρ Χαρικλείδου, τοῦ ἄρξαντος, καὶ μέγα γ' ὑμῖν τοῦτ' ἐδόκει δίκαιον ἔχειν ὁ προβαλλόμενος λέγειν. Εἰ b. κατελάμβανον, ἄνθρωπε, θέαν, εἰ μὴ τοῖς κηρύγμασιν, ὥς σύ με φῆς, ἐπειθόμην, τίνος ἐκ τῶν νόμων εἰ κύριος, καὶ ὁ ἄρχων αὐτός; τοῖς ὑπηρέταις ἐξείργειν εἰπεῖν, οὐκ

παρακαταθήκην. "A deposit which ought to be assured to all." The laws are allegorically described as a species of bank on which all injured persons may draw for redress. σὼν is the more Attic form than σώαν. Eurip. *Cycl.* 293.

48. a. παρεδρεύοντος. "When assessor to his son, who was at that time Archon." Each of the three superior Archons could have two assessors of his own selecting, to help him in his various duties: the office was itself also called ἀρχή. (c. *Neær.* p. 1369.) The fact of this accused person being in so high a position made the verdict against him a still more striking precedent.

ὅτι ἦψατο κ. τ. λ. "Because he seized a man who was taking a wrong seat, and wanted to turn him out of the theatre." θέαν is used, as "a place for seeing from," in Æschin. 35, 11: the participle ἐξείργων is imperfect.

ἄρξαντος. "Who was Archon?" the Archon *Eponymus* is generally meant when nothing distinctive is specified. Charicles was Archon in the second year of the 104th Olympiad.

καὶ μέγα γ' ὑμῖν. "And this you thought was a just plea which the prosecutor had to urge." δίκαιον is often thus used as an actual substantive: cf. ὑπὲρ τῶν Ἑλληνικῶν δικαίων. *Philép.* I. p. 40. c. *Conon.* p. 1266, l. 2. λέγειν is an exegetical infinitive, and τοῦτο refers, of course, to the words that follow.

b. εἰ κατελάμβ. "If, Sir, I *was* taking a wrong seat, if I *was*, as you maintain, disobeying the proclamations, what have you power to do to me by the laws, aye, or what has the Archon himself? The power of bidding his officers expel me, not of himself striking me. Suppose I do not obey the officers either: then he has the power of inflicting a penalty; anything sooner than laying hands upon me himself." κύριος is commonly thus constructed with the genitive of the power possessed: Thuc. iv. 20. Plato, *Criti.* 120. d. The above is meant rather as paraphrase than translation, especially as regards the words οὕτω πείθομαι. We might expect πάντων, as governed by κύριος, instead of πάντα, but the latter is attracted into an accusative case; so again the article τοῦ would seem desirable before αὐτός ἡψασθαι, but πλὴν is occasionally thus used elsewhere after a comparative with a simple infinitive, as Eurip. *Heracl.* 231, &c.

- αὐτὸς τύπτειν. οὐδ' οὕτω πείθομαι· ἐπιβολὴν ἐπιβάλλειν, πάντα μᾶλλον, πλὴν αὐτὸς ἄψασθαι τῇ χειρί. πολλὰ γὰρ πρὸ τοῦ μὴ τὸ σῶμα ἕκαστον ὑβρίζεσθαι
- c. πεποιήκασιν οἱ νόμοι. ταῦτ' ἔλεγε μὲν ἐκεῖνος, κατεχειροτονήσατε δὲ ὑμεῖς. οὐ μὴν εἰσῆλθεν εἰς τὸ δικαστήριον οὗτος, ἀλλ' ἐτελεύτησε πρότερον. ἐτέρου τοίνυν ὃ τε δῆμος ἅπας κατεχειροτόνησεν ἀδικεῖν περὶ τὴν ἑορτὴν, καὶ ὑμεῖς εἰσελθόντα ἀπεκτείνετε· Κτησικλέα λέγω. διὰ
- d. τί δὴ τοῦτον ἀπεκτείνετε; ὅτι σκύτος ἔχων ἐπὶ ὀμπτειν, καὶ τούτῳ μεθύων ἐπάταξέ τινα ἐχθρὸν ὑπάρχονθ' αὐτῷ. ἐδόκει γὰρ ὕβρει, καὶ οὐκ οἴνῳ, τύπτειν, ἀλλὰ τὴν ἐπὶ 573 τῆς πομπῆς καὶ τοῦ μεθύειν πρόφασιν λαβὼν ἀδικεῖν, ὥς
- e. δούλοις χρώμενος τοῖς ἐλευθέροις. ἀπάντων τοίνυν, ὧ ἄνδρες Ἀθηναῖοι, τούτων, ὧν ὁ μὲν ὧν εἶλεν ἀποστὰς, ὁ δὲ καὶ θανάτῳ ζημιωθεὶς φαίνεται, πολλῷ δεινότερα εὖ οἶδ' ὅτι πάντες ἂν εἶναι φήσειαν τὰ Μειδία πεπραγμένα. οὔτε γὰρ πομπεύων, οὔτε δίκην ῥηκῶς, οὔτε παρεδρεύων, οὐτ' ἄλλην σκῆψιν οὐδεμίαν ἔχων πλὴν ὕβριν, τοιαῦτα

πρὸ τοῦ μὴ. "The laws have made many provisions to preclude assault of the individual person;" literally, "sooner than have individual person injured." So Plato, *Phæd.* 99. A. δικαιότερον ὥμην εἶναι, πρὸ τοῦ φεύγειν, ὑπέχειν τῇ πόλει δίκην. As this use of πρὸ τοῦ γένεσθαι is almost equivalent to "lest the thing should happen," the redundant negative is inserted between the article and the verb.

c. ἐτελεύτησε. "He died." So *Æsch. Theb.* 617, &c. There is, of course, an ellipse of τὸν βίον in the expression. The accused being deceased, the subsequent suit in the *Helixæ* was necessarily abandoned.

d. σκύτος ἔχων. "He walked in the procession with a whip." Buttmann curiously renders this *pelle indutus*: we find the expression σκύτη βλέπειν, "to look like flogging," in *Aristoph. Vesp.* 643.

ὕβρει. Dative of the cause: the assault was more attributable to insolence than intoxication. The word ἀλλὰ is introduced immediately after, in reference to the negation οὐκ οἴνῳ.

e. ὧν ὁ μὲν, κ. τ. λ. "On account of which one man (Evander) surrendered the damages he had gained." (§ 47. g.) The first ὧν is a genitive of the cause, the second by attraction for ἐκείνων ἄ.

τὰ Μειδία πεπραγ. The actions of Meidias are said to be more outrageous than the other offending persons; a curious construction, but not without parallel. Buttmann refers to *Matth. Gr. Gram.* § 453.

πεποίηκεν οἷα οὐδεὶς ἐκείνων. Καὶ τούτους μὲν ἐάσω. 49. a. ἀλλὰ Πυρρὸν, ὃ ἄνδρες Ἀθηναῖοι, τὸν Ἑτεοβουτάδην, ἐνδειχθέντα δικάζειν ὀφείλοντα τῷ δημοσίῳ, θανάτῳ ζημιώσαι τινες ὑμῶν ᾤοντο χρῆναι. καὶ τέθηκεν ἀλούς παρ' ὑμῖν. καίτοι τοῦτο τὸ λῆμμα δι' ἐνδειαν, οὐ δι' ὕβριν, λαμβάνειν ἐπεχείρησεν ἐκεῖνος. καὶ πολλοὺς ἂν ἐτέρους ἔχοιμι λέγειν, ὧν οἱ μὲν τεθνᾶσι, οἱ δ' ἡτιμωμένοι διὰ πολλῷ τούτων εἰσὶν ἐλάττω πράγματα. ἔτι τοῖνυν ὑμεῖς, ὃ ἄνδρες Ἀθηναῖοι, Σμίκρωνι δέκα ταλάντων ἐτιμήσατε, καὶ Σκίτωνι τοσοῦτων ἐτέρων, δόξαντι παράνομα γράφειν. καὶ οὔτε παῖδιά οὔτε φίλους οὔτε συγγενεῖς οὔθ' ὄντινοῦν ἡλεήσατε τῶν παρόντων ἐκείνους. μὴ τοῖνυν, ἂν c.

49. a. ἀλλὰ. A favourite use of this conjunction, as Schaefer remarks, where one matter is passed over, and another of still greater importance introduced. An instance we have had above, § 7. a. b. So p. 126, l. 2. p. 668, l. 8., &c.

Ἑτεοβουτάδην. Butea was the name of a deme of Attica founded by one Butes, the members of which were called Butadae: but the lineal descendants of Butes, who fulfilled the priesthood to Athena Polias, were called Ἑτεοβουτ., i. e. genuine Butada, to distinguish them from the members of the deme. Lycurgus was entitled to both appellations. Plut. x. Or. 7 (beginning).

ἐνδειχθέντα. "Was informed against as acting on a jury." ἐνδειξίς was the technical term for informing against any citizen who assumed legal authority for which he was unqualified. Pyrrhus owed a fine to the Treasury, and was on that account ἔτιμος, which precluded him legally from acting as δικαστής, even though he drew the lot.

τέθηκεν. "Was put to death." θνήσκω, in classic Greek, acts as the passive of ἀποκτείνω.

λῆμμα, i. e. the judicial fee, three obols to each jurymen. Aristoph. Eq. 51, 255, &c. Pyrrhus was induced to undertake the office by his extreme poverty, not by any arrogant spirit of violating the laws.

b. διὰ πολλῷ. "For conduct far less heinous than this." πολλῷ is a dative of degree, and εἰσὶν is, of course, to be taken in close connection with ἡτιμωμένοι.

ἐτιμήσατε. Here we must understand δίκην, as above, on which the genitive δέκα ταλ. depends.

δόξαντι refers to Smicro and Scito equally: Buttmann urges the reading δόξασι, but the construction is certainly by no means unusual.

παράνομα. § 3. a.

όντινοῦν. A various reading on this is ἄλλον οὐδένα, and Reiske inserts the former word after ὄντινοῦν. By παρόντων is meant all persons who stood by an accused person to aid him with their influence or advocacy.

c. μὴ τοῖνυν, κ. τ. λ. "Whereas, then, ye exhibit such indignation if a



μὲν εἶπη τις παράνομα, οὕτως ὀργιζόμενοι φαίνεσθε, ἀν δὲ ποιῇ, μὴ λέγῃ, πρῶως διακείσθε. οὐδὲν γὰρ ῥήμα οὐδ' ὄνομα οὕτως ἐστὶ τοῖς πολλοῖς ὑμῶν χαλεπὸν, ὥς ὅσα ὑβρίζων τις τὸν ἐντυχόντα ὑμῶν διαπράττεται. μὴ τοίνυν αὐτοὶ καθ' ὑμῶν αὐτῶν δείγμα τοιοῦτον ἐξενέγκητε, ὃ ἄνδρες Ἀθηναῖοι, ὥς ἄρα ὑμεῖς ἀν μὲν τῶν μετρίων τινὰ καὶ δημοτικῶν λάβητε ὅτιοῦν ἀδικοῦντα, οὐτ' ἐλεήσετε οὐτ' ἀφήσετε, ἀλλ' ἀποκτενεῖτε ἢ ἀτιμώσατε, ἀν δὲ πλού- 574 σιος ὢν τις ὑβρίξῃ, συγγνώμην ἔξετε· μὴ δῆτα· οὐ γὰρ δίκαιον· ἀλλ' ἐπὶ πάντων ὁμοίως ὀργιζόμενοι φαίνεσθε.

50.a. Ἄ τοίνυν οὐδενὸς τῶν εἰρημένων ἦττον ἀναγκαῖον εἶναι νομίζω πρὸς ὑμᾶς εἰπεῖν, ταῦτ' εἰπὼν ἔτι, καὶ βραχεία περὶ τούτων διαλεχθεῖς, καταβήσομαι. ἔστιν, ὃ ἄνδρες Ἀθηναῖοι, μεγάλη τοῖς ἀδικοῦσιν ἅπασι μερὶς καὶ πλεονεξία ἢ τῶν ὑμετέρων τρόπων πραότης. ὅτι δὴ ταύτης οὐδ' ὅτιοῦν ὑμῖν μεταδοῦναι προσήκει Μειδία,

man proposes illegalities, do not be disposed to lenience if a man act them instead of proposing them." The prohibition only refers to the second member of the sentence. We have noticed a similar construction at § 7.a. οὐ γὰρ ἀγνοῶ.

ῥήμα οὐδ' ὄνομα. These words refer to the *παράνομ. εἶπ.* of Smicro and Scito, whose offences were merely verbal, and therefore far less grievous than numerous acts of assault and injury on any chance victim.

δείγμ. ἐξενέγ. "Present a specimen of judicature so prejudicial to yourselves." By *δημοτικῶν* are meant "men of the people," *plebei*; and *μετρίων* has a similarly depreciating sense, "ordinary," "mediocre."

ἐπὶ πάντων. "In all cases;" probably *πάντων* is masculine, but our idiom can hardly convey the distinction here. Isocr. says *ἀ ἐπὶ τῶν ἄλλων ὁρᾷτε ἐφ' ὑμῶν αὐτῶν ἀγνοεῖτε*.

50.a. οὐδενὸς ἦττον. "As necessary to mention to you as anything I have said already:" this favourite Greek idiom is just the reverse of our own. Demosthenes does not carry it to the same extent as Thucydides, with whom *οὐδενὸς ἦττον* is as strong or stronger than *παντὸς μᾶλλον* in signification.

καταβήσομαι. "I will come down from the rostrum:" *descendam*: i.e. I will conclude my speech. They spoke from a tribunal, or raised platform, made of stone, some ten feet high. Aristoph. *Vesp.* 980. Καίτοι τὸ κατὰ βα τοῦτο πολλοὺς δὴ πάνυ ἔξηπάτηκεν· ἀλλ' ὅμως καταβήσομαι.

μερὶς. Here, absolutely in the sense of "gain;" we have noticed a somewhat analogous expression, *μερίδα ὑπάρχειν εἰς τι*, § 20.c.

ταύτης. A partitive genitive: "that it is wrong for you to allow Midias the slightest share in this." These two datives would be somewhat awkward if the context did not so clearly explain itself.

τοῦτ' ἀκούσατέ μου. ἐγὼ νομίζω πάντας ἀνθρώπους ἢ ἐράνους φέρειν παρὰ πάντα τὸν βίον αὐτοῖς, οὐχὶ τοῦσδε μόνους, οὓς συλλέγουσιν τινες, καὶ ὧν πληρωταὶ γίνονται, ἀλλὰ καὶ ἄλλους. οἶον, ἔστι μέτριος καὶ φιλάνθρωπος τις ἡμῶν, καὶ πολλοὺς ἐλεῶν· τούτῳ ταῦτο δίκαιον ὑπάρχειν παρὰ πάντων, ἂν ποτ' εἰς χρεῖαν καὶ ἀγῶνα ἀφίκηται. ἄλλος οὐτοσί τις ἀναιδὴς, καὶ πολλοὺς ὑβρίζων, καὶ τοὺς μὲν πτωχοὺς, τοὺς δὲ καθάρματα, τοὺς δ' οὐδὲν ὑπολαμβάνων εἶναι· τούτῳ τὰς αὐτὰς δίκαιον ὑπάρχειν φορὰς, ὥσπερ αὐτὸς εἰσενήνοχε τοῖς ἄλλοις. ἂν τοίνυν ὑμῖν ὁρθῶς ἐπὶ σκοπεῖν, τούτου πληρωτὴν εὐρήσετε Μειδίαν ὄντα τοῦ ἐράνου, καὶ οὐκ ἐκείνου. οἶδα τοίνυν, ὅτι καὶ τὰ παῖδια ἔχων ὀδυρεῖται, καὶ πολλοὺς λόγους καὶ ταπεινοὺς ἐρεῖ δακρύων, καὶ ὥς ἐλεεινότατον ποιῶν ἑαυτὸν. ἔστι δ', ὅσῳ περ ἂν αὐτὸν νῦν ταπεινότερον ποιῇ, τοσοῦτ' μᾶλλον ἄξιον μισεῖν αὐτὸν,

b. The passage contained here, and in c., is almost identical with § 27. d. e.: it will, therefore, only be necessary to notice any phrases which did not occur in the former.

δίκαιον ὑπάρχ. Here we must supply ἔστι, and take δίκ. ἐσ. as equivalent to προσήκει, ταῦτό meaning τὰς αὐτὰς φορὰς. The word εἰκός, which occurs in the margin of some MSS., is only a various reading on δίκαιον. (Buttm.)

c. καθάρματα. According to the Schol. on Aristoph. *Ran.* 733, the Athenians in time of public visitations, plague, famine, and the like, used to throw into the sea sundry worthless and criminal persons, who thus acted as "scape-goats" for the city: *περίψημα* is used in the same sense. Cf. also Aristoph. *Eq.* 1136.

οὐδὲν εἶναι. "To be mere cyphers," i. e. utterly worthless, a common sense of οὐδὲν. The parallel passage has οὐθ' ὅλως ἀνθρώπους.

ἐπὶ. "Occurs to you." ἐπιέναι is so used in Plato, *Rep.* 388. D. &c.

d. τὰ παῖδια. § 27. a. "He will have his children by him and bemoan himself. . . with tears and making himself as pitiable an object as possible."

e. ἔστι δ' ἄξιον. This phrase, in the sense "it is meet," is very common in Attic authors with the dative of the person and the infinitive. Here we have the infinitive only. The orator's argument is this: The more Midias humbles himself now, the less you ought to pity him, for it indicates he does know how to behave himself with decency, whereas his past life is a proof that he never has practised it hitherto.

ὦ ἄνδρες Ἀθηναῖοι. διὰ τί; ὅτι, εἰ μὲν μηδαμῶς δυνή-  
θεις ταπεινὸς γενέσθαι οὕτως ἀσελγῆς καὶ βίαιος ἦν ἐπὶ  
τοῦ παρεληλυθότος βίου, τῇ φύσει καὶ τῇ τύχῃ δι' ἣν 575

- f. τοιοῦτος ἐγένετο, ἄξιον ἦν ἂν τι τῆς ὀργῆς ἀνεῖναι. εἰ  
δ' ἐπιστάμενος μέτριον παρέχειν ἑαυτὸν ὅταν βούληται,  
τὸν ἐναντίον ἢ τοῦτον τὸν τρόπον εἴλετο ζῆν, εὐδηλον  
δήπου τοῦθ', ὅτι, καὶ νῦν ἂν διακρούσηται, πάλιν αὐτὸς  
g. ἐκεῖνος, ὃν ὑμεῖς ἴστε, γενήσεται. οὐ δὴ δεῖ προσέχειν,  
οὐδὲ τὸν παρόντα καιρὸν, ὃν οὗτος ἐξεπίτηδες πλάττεται,  
κυριώτερον οὐδὲ πιστότ' ερον τοῦ παντός, ὃν αὐτοὶ σύνιστε,

- 51.a. χρόνου ποιήσασθαι. Ἐμοὶ παῖδια οὐκ ἔστιν, οὐδ' ἂν  
ἔχοιμι ταῦτα παραστησάμενος κλαίειν καὶ δακρύνειν, ἐφ'  
οἷς ὑβρισθῇ. διὰ τοῦτ' ἄρα τοῦ πεπονηκότος ὁ πεπον-  
θὼς ἔλαττον ἐξω παρ' ὑμῖν; μὴ δῆτα. ἀλλ' ὅταν οὗτος  
ἔχων τὰ παῖδια, τοῦτοις ἀξιοὶ δοῦναι τὴν ψῆφον ὑμᾶς,

εἰ μὲν μηδαμῶς, κ. τ. λ. "Had he been thus brutal and violent during his past life, without being at any time capable of humbling himself, it would have been fair to remit somewhat of our anger out of consideration to the nature and fortune that made him what he is." ἀνεῖναι, in the sense "to concede," will naturally govern a dative of the recipient of the concession, an accusative of the thing conceded. The conditional structure of the sentences causes the use of *μηδαμῶς* in place of *οὐδαμῶς*.

f. μέτριον. In a good sense, as § 27. e. ἐναντίον is as commonly constructed with ἢ and an appositive case, as it is with a dative or genitive.

διακρούσηται. That this is a common word to describe legal evasions we have already seen. Cf. also p. 1266, l. 11. p. 741, l. 24.

αὐτὸς ἐκεῖνος. *Ille ipse*: "the very man:" exactly the phrase to indicate a notorious character.

g. προσέχειν. "You must not attend [to his wailings and supplications] nor take the present occasion, which he is studiously colouring, as more conclusive or convincing than all the period (of his previous life) with which you are familiar." πλάττειν is common in the meaning of forgery and fabrication: *Soph. Ajax*, 148. *Herod.* viii. 80. &c. They are not to judge him from his present good behaviour, which arises only from interested motives.

51. a. ἔχοιμι. "Nor could I set them by my side and then weep and wail over my injuries" = I could not do it if I wished to, having no offspring as Midias has.

ἐλαττον ἐξω = ἐλαττωθήσομαι. "Shall I get the worst of it in your court?"

τούτοις δοῦναι. "To give your vote in favour of them" (his children). This and the next *τούτοις* are examples of a *dativus commodi*. As Midias exhibits his children, and tries to enlist for them the sympathy of the jury,

τόθ' ὑμεῖς τοὺς νόμους ἔχοντά με πλησίον ἡγεῖσθε παρε-  
 στάναι, καὶ τὸν ὄρκον, ὃν ὁμωμόκατε, τοῦτοις ἀξιούντα  
 καὶ ἀντιβολουῦντα ἕκαστον ὑμῶν ψηφίσασθαι. οἷς ὑμεῖς b.  
 κατὰ πολλὰ δικαιοτέρον πρόσθουσθ' ἂν, ἢ τούτῳ. καὶ  
 γὰρ ὁμωμόκατε, ὦ ἄνδρες Ἀθηναῖοι, τοῖς νόμοις πείθεσ-  
 θαι· καὶ τῶν ἴσων μέτεστιν ὑμῶν διὰ τοὺς νόμους, καὶ  
 πάνθ' ὅσα ἐστὶν ἀγαθὰ ὑμῖν, διὰ τοὺς νόμους ἐστίν, οὐ  
 διὰ Μειδίαν, οὐδὲ διὰ τοὺς Μειδίου παῖδας. Καί, ῥήτωρ c.  
 ἐστὶν οὗτος, ἴσως ἐμὲ φήσει λέγων. ἐγὼ δ', εἰ μὲν ὁ  
 συμβουλευών ὅ, τι ἂν συμφέρειν ὑμῖν ἡγήται, καὶ τοῦτ'  
 ἄχρι τοῦ μηδὲν ὑμῖν ἐνοχλεῖν, μηδὲ βιάζεσθαι, ῥήτωρ  
 ἐστίν, οὔτε φύγοιμ' ἂν, οὔτε ἀπαρνοῦμαι τοῦτο τοῦνομα.  
 εἰ μέντοι ῥήτωρ ἐστίν, οἷους ἐνίους τῶν λεγόντων ἐγὼ d.

so Demosthenes holds before their eyes the laws which condemn Midias, and the oath which the jurors have sworn to defend those laws, and claims their sympathy accordingly.

b. πρόσθουσθ' ἂν. "You would more justly, on many grounds, side with them than with the defendant." With προσθέσθαι in this sense we must understand, probably, τὴν ψῆφον, as Liddell and Scott suggest, quoting *Æsch. Eumen.* 735. *Dem.* 1320, l. 16, &c. There are many instances of the same ellipse, as *Herod.* ii. 160. *Plato, Legg.* 674 A.

τῶν ἴσων. "Equal rights," which the laws alone enabled them to share: their duty and interest pointed the same way, as it was through the laws they obtained all their social advantages.

c. ἐμὲ is governed by λέγων, and the actual words of Midias' presumed taunt are given in the direct oration. His remarks would imply that it was easy for a practised speaker, like Demosthenes, to impose on the court, and rouse their indignation groundlessly.

συμβουλευών. "One who advises:" this word is very common in the sense of public speaking at the Ecclesia, what we should call "parliamentary speaking." See Aristotle's three-fold division, *Rhet.* i. 3, λόγον συμβουλευ-  
 τικόν, δικανικόν, ἐπιδεικτικόν.

ἐνοχλεῖν, "to cause annoyance," takes either construction, with the accusative or with the dative. βιάζεσθαι implies "intrusion."

d. εἰ μέντοι. This μέντοι, like a preceding one, § 42. c., answers to μὲν, instead of the usual particle δέ.

ῥήτωρ is not the name given to a member of a legal class or profession of orators: any Athenian citizen was at liberty to address the public from the Bema, and so far the whole state were ῥήτορες; it was found, however, practically, that the number of persons who availed themselves of this privilege was small, and in process of time they received the above distinctive appellation, as opposed to the majority, who were styled ἰδιῶται ("unprofessional").

τῶν λεγόντων, i. e. συμβουλευόντων, "public speakers." So again at

καὶ ὑμεῖς δὲ ὀρᾶτε, ἀναιδεῖς καὶ ἐξ ὑμῶν πεπλουτηκότας, 576  
οὐκ ἂν εἶην οὗτος ἐγώ. εἴληφα μὲν γὰρ οὐδ' ὅτιοῦν παρ'  
ὑμῶν· τὰ δὲ ὄντα εἰς ὑμᾶς, πλὴν πάνυ μικρῶν, ἅπαντ'  
ἀνήλωκα. καίτοι καὶ εἰ τούτων ἦν πονηρότατος, κατὰ  
τοὺς νόμους ἔδει παρ' ἐμοῦ δίκην λαμβάνειν, οὐκ ἐφ' οἷς  
e. ἐλειτούργουν ὑβρίζειν. ἔτι τοίνυν οὐδεὶς ἐστίν, ὅστις  
ἐμοὶ τῶν λεγόντων συναγωνίζεται· καὶ οὐδενὶ μέμφομαι·  
οὐδὲ γὰρ αὐτὸς οὐδενὸς ἔνεκα τούτων οὐδὲν ἐν ὑμῖν πώ-  
ποτ' εἶπον, ἀλλ' ἀπλῶς κατ' ἐμαυτὸν ἔγνων καὶ λέγειν  
καὶ πράττειν, ὅ, τι ἂν συμφέρον ὑμῖν ἡγήωμαι· ἀλλὰ τούτῳ  
πάντας αὐτίκα δὴ μάλα συνεξεταζομένους τοὺς ῥήτορας  
f. ὄψεσθε ἐφεξῆς. καίτοι πῶς ἐστὶ δίκαιον τοῦνομα μὲν  
τοῦτο ὥς ὄνειδος προφέρειν ἐμοί, διὰ τούτων δ' αὐτὸν

the beginning of e. The phrase *πλουτεῖν ἐκ τινος* corresponds exactly to our "make money out of a person."

καὶ ὑμεῖς δὲ. Another instance of δὲ in apodosis, where we should rather expect *ὅτι*.

εἶην οὗτος ἐγώ. "I could not be he." I do not at all correspond to the description. Something similar to this is a singular use of the pronouns in Aristoph. *Ran.* 495. *σὺ μὲν γενοῦ 'γώ*.

ἀνήλωκα. He describes in the speeches against *Archedeus*, what numerous public services he had undertaken, so large as to consume nearly all the property he could recover from his trustees.

τούτων, i. e. τῶν ῥητόρων: the emphasis of what follows is on the words *κατὰ νόμους*: if I was ever such a rogue, he ought to have set about punishing me in a *legal* way, not by open violence.

ἐφ' οἷς ἐλειτούργη. Schaefer contents himself with saying that this is a remarkable construction; Buttmann, most singularly, renders it "not to be elated to insolence by those means (pecuniary) which I employed for state services." Probably the signification is simply, "not to have insulted me in my official capacity," as though he had written *ἐπὶ τῇ ἐμῇ λειτουργίᾳ*.

e. οὐδενὸς ἔνεκα. As he had never (according to his own account) acted as advocate to the people, he did not expect them to deal by him in a more friendly manner.

ἀπλῶς κατ' ἐμαυτὸν. "But I always resolved on absolute independence, both of word and deed, as regards what I consider your interest." He declines, that is, to be a party man, for fear he should be implicated in supporting some measure which he could not himself consider advantageous to the interests of the state.

συνεξεταζομένους. § 36. c. ἐφεξῆς, "one after another," implies the *number* of Midias' advocates.

f. καίτοι πῶς, κ. τ. λ. "And yet how is it fair to allege this name (of

τῶν ἀνδρῶν ἀξιοῦν σωθῆναι; Τάχα τοίνυν ἴσως καὶ τὰ 52.a.  
 τοιαῦτ' ἐρεῖ, ὡς ἐσκεμμένα καὶ παρεσκευασμένα πάντα  
 λέγω νῦν. ἐγὼ δ' ἐσκέφθαι μὲν, ὦ ἄνδρες Ἀθηναῖοι,  
 φημί, καὶ οὐκ ἂν ἀρνηθῆην, καὶ μεμελετηκέναι γ' ὡς  
 ἐνῆν μάλιστα ἐμοί· καὶ γὰρ ἂν ἄθλιος ᾔην, εἰ τοιαῦτα  
 παθὼν καὶ πᾶσχων ἡμέλουν ὦν περὶ τούτων ἐρεῖν ἡμελ-  
 λον πρὸς ὑμᾶς· γεγραφέναι μέντοι μοι τὸν λόγον Μειδίαν.  
 ὁ γὰρ τὰ ἔργα παρεσχηκώς, περὶ ὧν εἰσιν οἱ λόγοι,  
 δικαιοῦται· ἂν ταύτην ἔχοι τὴν αἰτίαν, οὐχ' ὁ ἐσκεμμένος  
 οὐδ' ὁ μεριμνήσας τὰ δίκαια λέγειν νῦν. ἐγὼ μὲν οὖν b.  
 τοῦτο ποιῶν, ὦ ἄνδρες Ἀθηναῖοι, καὶ αὐτὸς ὁμολογῶ.  
 Μειδίαν μέντοι μηδὲν ἐσκέφθαι πώποτ' ἐν παντὶ τῷ βίῳ  
 δίκαιον, εἰκὸς ἐστίν· εἰ γὰρ καὶ κατὰ μικρὸν ἐπῆει τὰ  
 τοιαῦτα αὐτῷ σκοπεῖν, οὐκ ἂν τοσοῦτον διημάρτανε

orator) as a reproach to me, and yet expect himself to be delivered by the instrumentality of these same persons?" *προφέρειν* is quite the technical word in this sense of *exprobrare*, Hom. *Il.* iii. 64. Herod. i. 8.

52. a. *ἐσκεμμένα*. "Considered:" he would reproach him with the fact of his speech not being *ex tempore*, as though his invectives were suggested not by the indignation of the moment, but by cool and malicious reflection. The perfect of *σκέπτομαι*, though passive in form, is generally active in sense, of which the next sentence gives one instance: Demosthenes uses *ἐσκεμμένα* as a passive again in the *Erotic*. p. 1408, l. 21.

ἐγὼ δ' ἐσκέφθ. "But that I have considered it I admit, nor would I deny the fact, and that I have studied it as hard as I possibly could; for I should have been a wretched fellow indeed, if, under such sufferings, past and present, I had bestowed no pains on the speech I was going to make to you concerning these matters." The use of the participles *παθ.* and *πάσχ.* is very elegant: *ὦν* is in the ordinary attraction, as *ἡμέλουν* requires a genitive.

γεγραφέναι. The infinitive depends on *φημί*, above: "I declare, however, that Midias has written my speech for me." This he explains in a manner somewhat far-fetched: the person who inflicts the injury suggests the subject to the speaker, and so far the former is rather the prime cause of the speech than the latter.

b. *ποιῶν*. Buttmann has restored this in preference to *ποιῶ*: he considers that the sentence is more concise with the participle, and *καὶ* has then the force of "also."

κατὰ μικρόν. "Even in a limited degree:" this is the true adverbial use of *κατὰ* with an adjective; we have noticed a somewhat different usage in § 6. d. *ἐπῆει*, § 50. c., last note.

c. τοῦ πράγματος. Οἶμαι τοίνυν αὐτὸν οὐδὲ τοῦ δήμου κατηγορεῖν ὀκνήσειν, οὐδὲ τῆς ἐκκλησίας, ἀλλ' ἅπερ τότε 577 ἐτόλμα λέγειν, ὅτ' ἦν ἡ προβολή, ταῦτα καὶ νῦν ἐρεῖν· ὡς ὅσοι, δέον ἐξιέναι, κατέμενον, καὶ ὅσοι τὰ φρούρια ἦσαν ἔρημα λελοιπότες, ἐξεκκλησίασαν· καὶ χορευταὶ καὶ ξένοι καὶ τοιοῦτοί τινες ἦσαν, οἱ κατεχειροτόνησαν αὐτοῦ. εἰς γὰρ τοῦτο θράσους καὶ ἀναιδείας τότε ἀφίκετο, ὧ ἄνδρες δικασταί, ὡς ἴσασιν ὅσοι παρήσαν ὑμῶν, ὥστε κακῶς λέγων καὶ ἀπειλῶν καὶ βλέπων οὗτος εἰς τὸν ἀεὶ θορυβοῦντα τόπον τῆς ἐκκλησίας, καταπλήξειν ᾤετο τὸν δῆμον ἅπαντα. ἥ καὶ γελοῖα εἶναι τὰ νῦν, οἶμαι,

τοῦ πράγματος. "He would not have erred so far from his object," i. e. τοῦ δικαίου: he would not have deviated so widely from the path of right, not only in my case, but generally.

c. τοῦ δήμου, the populace, in general; τῆς ἐκκλ., the Ecclesia that condemned him, in particular.

ὅτ' ἦν ἡ προβ. "When my plaint was being heard." Midias censured the general character of the tribunal which condemned him, on that occasion.

ἐξεκκλησίασαν. This is the Attic form of the Aorist, from ἐκκλησίαζω, though we might rather expect ἐκκλησίασα. Buttmann quotes instances from Thucyd. viii. 93. Xen. Hell. v. 3, 16. Lys. c. Agor. p. 136, l. 33. Some editors have printed the word ἐξεκκλ., but this appears to have arisen from the erroneous idea, that the verb was a compound of ἐξ and ἐκκλησίαζω. Translate: "That all persons who were staying at home when they ought to have been out on military service, and all who had deserted their garrisons, formed that assembly, [when he was condemned,] and they were members of choirs, and aliens and such like that passed sentence against him."

οὗτος is justly suspected as being an interpolation, as the subject has been mentioned so recently before. Wolf conjectures οὕτως, as if Demosthenes made a grimace to represent Midias' threatening aspect. Taylor prefers to insert οὕτω before καταπλήξειν, as that adverb is very commonly constructed after a participle. Madv. § 181, R. 2.

τὸν ἀεὶ θορυβοῦντα. We cannot feel sure whether θορυβεῖν here implies applause or disapprobation: if the former, Midias would look significantly at that part of the Ecclesia where his own riotous friends were standing, to remind respectable citizens what annoyance they might thence incur if they condemned him: if the latter sense be intended, he would look in wrath on those who cried shame upon him for his brutality. ἀεὶ has its common meaning, "from time to time."

καταπλήξειν. "He thought he should strike dismay into the whole populace: wherefore, indeed, I think his present tears would naturally seem to be ridiculous." It was slightly inconsistent, no doubt, to be supplicating the very men whom he had menaced so violently before.

δάκρυα εικότως ἂν αὐτοῦ δοκοίη. Τί λέγεις, ὦ μιὰρὰ 53. a.  
κεφαλῇ; σὺ τὰ σαντοῦ παιδιά ἀξιώσεις ἐλεεῖν ἢ σέ  
τούσδε, ἣ σπουδάξῃς εἰς τὰ σὰ τοὺς ὑπὸ σοῦ δημοσίᾳ  
προπεπηλακισμένους; σὺ μόνος τῶν ὄντων ἀνθρώπων b.  
ἐπὶ μὲν τοῦ βίου τοσαύτης ὑπερηφανίας καὶ ὑπεροψίας  
μεστὸς ὢν πάντων ἀνθρώπων ἔση φανερώτατος, ὥστε, καί,  
πρὸς οὓς μηδὲν ἐστὶ σοι πρᾶγμα, λυπεῖσθαι τὴν σὴν  
θρασύτητα καὶ φωνὴν, καὶ τὸ σὸν σχῆμα, καὶ τοὺς σοὺς  
ἀκολούθους καὶ πλοῦτον καὶ ὕβριν θεωροῦντας· ἐν δὲ  
τῇ κρίνεσθαι παραχρῆμα ἐλεηθήσῃ; μεγάλην μεντὰν c.  
ἀρχὴν, μᾶλλον δὲ τέχνην, εἷς ἂν εὐρηκῶς, εἰ δύο  
τὰναντιώτατα ἑαυτοῖς ἐν οὕτῳ βραχεὶ χρόνῳ περὶ σαν-  
τὸν δύναιο ποιεῖσθαι· φθόνον ἐξ ὧν ζῆς, καὶ ἐφ' οἷς

53. a. *τούσδε*. That is the δῆμος out of whom the *δικασταί* had been chosen, and whom collectively Midias had insulted. *σπουδάζω* is here constructed with *εἰς* in the same sense as we found it above, with *ἐπὶ*, § 1. b.

b. *μόνος*. Is Midias to be a singular instance of a man habitually and notoriously arrogant, who yet is to be an object of compassion at one particular crisis?

*ἐπὶ μὲν τοῦ β.*, *i. e.* in the general tenor of his life.

*φανερώτατος*. The superlative refers to *πάντ. ἀνθ.*; the construction of *φανερὸς εἶμι* with a participle is noted by *Madv.* § 175. a., here *μεστὸς ὢν* is the participle in question, as a synonym for *ἐμπλησθεῖς*: *ὥστε* introduces the description of the degree of his arrogance.

*πρὸς οὓς*, κ. τ. λ. "Persons who, having nothing to do with you," *i. e.* complete strangers. These words supply the subject of *λοιδορεῖσθαι*: the accusatives which follow that verb are governed by *θεωροῦντας*, "are annoyed at seeing," &c.

*παραχρῆμα*. § 9. d., second note.

c. *ἀρχὴν*. "You would have invented a great principle, or rather science." *Buttmann* and *Reiske* understand *ἀρχὴν* to mean "empire," and the whole phrase as a proverb = you would be a man of extraordinary luck. In support of this they quote the second *Philippic*, p. 69, l. 1, but I cannot see that the evidence is at all conclusive, while the interpretation itself seems rather far-fetched.

*περὶ σαντὸν ποιεῖσθαι*. "To attract to yourself." (*Kennedy*.) The notion conveyed is that of placing certain advantages around you, to be taken at your pleasure.

*φθόνον*, κ. τ. λ. "Odium provoked by your life, and compassion moved



- ἐξαπατᾷς ἔλεον. οὐκ ἔστιν οὐδαμόθεν σοι προσήκων  
 ἔλεος οὐδὲ καθ' ἓν, ἀλλὰ τοῦναντίον μῖσος καὶ φθόνος  
 d. καὶ ὀργή. τούτων γὰρ ἄξια ποιεῖς. ἀλλ' ἐπ' ἐκείνο  
 ἐπάνειμι, ὅτι τοῦ δήμου κατηγορήσει καὶ τῆς ἐκκλησίας. 578  
 ὅταν οὖν τοῦτο ποιῇ, ἐνθυμείσθε παρ' ὑμῖν αὐτοῖς, ἄνδρες  
 δικασταί, ὅτι οὗτος τῶν μεθ' ἑαυτοῦ στρατευσαμένων  
 ἱππέων, ὅτε εἰς Ὀλυμπον διέβησαν, ἐλθὼν πρὸς ὑμᾶς εἰς  
 τὴν ἐκκλησίαν, κατηγορεῖ· νῦν πάλιν, μείνας, πρὸς τοὺς  
 e. ἐξεληλυθότας, τοῦ δήμου κατηγορήσει. πότερον οὖν  
 ὑμεῖς, ἂν τε μένητε, ἂν τε ἐξίητε, ὁμολογήσετε εἶναι  
 τοιοῦτοι, οἷους Μειδίας ὑμᾶς ἀποφαίνει, ἢ τοῦναντίον  
 τοῦτον αἰὲ πανταχοῦ θεοῖς ἐχθρὸν καὶ βδελυρόν; ἐγὼ  
 μὲν οἶμαι τοῦτον τοιοῦτον. ὃν γὰρ οὐχ ἱππεῖς οὐ συνάρ-  
 χοντες, οὐ φίλοι δύνανται φέρειν, τί τοῦτον εἶπη τις;  
 54. a. Ἐμοὶ μὲν, νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν

at your hypocrisy." The words, ἐφ' οἷς ἐξαπατᾷς, are a splendid instance of the ἀπρόσδοκίον (*inopinatum*, Quintilian IX. 2, 23), or unexpected bathos, whereas we should rather expect ἐφ' οἷς ὀδύρη, "at your lamentations." He implies, of course, that the distress of Midias was entirely assumed.

σοι προσήκων. "Belonging to you," i. e. on which you can make a claim.

d. ἐπάνειμι. "I will revert;" as he has already introduced the topic, § 52. c.

πρὸς ὑμᾶς refers rather to κατηγορεῖ than to ἐλθὼν, as the rest of the sentence indicates. Whereas, on a previous occasion (§ 37. c.) he had accused the men who were serving at Olynthus to the assembly at Athens, so he will now accuse the people, who formed the assembly, to those who were serving in the army when the said assembly was convened. Ὀλυμπον, § 44. b.

ἐξεληλυθότας. Sc. εἰς Εἰβοίαν, § 31. 47. b.

e. πότερον οὖν, κ. τ. λ. "Will you, then, whether ye remain at home or go out for service, declare (by your verdict) that you are such as Midias exhibits you, or, on the contrary, that he is always and everywhere god-detested and abominable." This is a good instance of the construction where the subject in the infinitive clause (τοιοῦτοι) remains in the nominative case while it is the same with the subject of the governing verb ὁμολογήσετε, but changes into the accusative τοῦτον where the subject is no longer the same with that of the governing verb. The most apt instance is in Thucyd. IV. 28. Κλέων οὐκ εἶπε αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν.

εἶπη. The ordinary reading is ἂν εἶποι, but the use of the subjunctive *adverbial* is more elegant, and supported by the best texts. Madv. § 121.

54. a. ἐμοὶ is governed by ἐνδηλοὶ ἦσαν below, εἰρήσεται being impersonal.

Ἀθηνᾶν· εἰρήσεται γὰρ, εἴτ' ἄμεινον, εἴτε μή· ὅθ' οὗτος ὡς ἀπῆλλαγμαί περιῶν ἐλογοπολεῖ, ἐνδηλοῖ τινες ἦσαν ἀχθόμενοι τῶν πάνν τούτῳ λαλούντων ἡδέως. καὶ νῆ Δία αὐτοῖς πολλή συγγνώμη. οὐ γὰρ ἐστὶ φορητὸς ἄνθρωπος· ἀλλὰ καὶ πλουτεῖ μόνος, καὶ λέγειν δύναται μόνος, καὶ πάντες εἰσὶ τούτῳ καθάρματα, καὶ πτωχοὶ καὶ οὐδὲ ἄνθρωποι. τὸν οὖν ἐπὶ ταύτης τῆς ὑπερηφανίας ὄντα, b. νῦν ἂν ἀποφύγη, τί ποιήσῃ οἶσθε; ἐξ ὅτου δὲ τοῦτ' ἂν εἰδείητε, ἐγὼ φράσω· εἰ τοῖς μετὰ τὴν καταχειροτονίαν τεκμηρίοις θεωρήσετε. τίς γὰρ ἔστιν ὅστις, καταχειροτονηθὲν αὐτοῦ, καὶ ταῦτα ἀσεβεῖν περὶ τὴν ἑορτήν, εἰ καὶ μηδεὶς ἄλλος ἐπὶ ἁγῶν ἔτι μηδὲ κίνδυνος, οὐκ ἂν ἐπ' αὐτῷ τούτῳ κατέδν, καὶ μέτριον παρέσχεν ἑαυτὸν, τὸν γε δὴ μέχρι τῆς κρίσεως χρόνον, εἰ καὶ μὴ πάντα; 579 οὐδεὶς ὅστις οὐκ ἄν. ἀλλ' οὐ Μειδίας. ἀλλ' ἀπὸ ταύτης τῆς ἡμέρας λέγει, λοιδορεῖται, βοᾷ. χειροτονεῖται c. τις· Μειδίας Ἀναγυράσιος προβέβληται. Πλουτάρχου

Bender: "To me, indeed, (for the thing shall be said whether for my good or not)" [he affects fear of the friends of Midias whom he is about to mention] "when he was walking about and romancing to the effect that I had compromised (the injury), it was plain that some persons were vexed (to hear it), even of those who were discoursing to him very pleasantly." His friends affected satisfaction, but were really sorry he was out of the scrape.

καθάρματα. § 50. c.

b. ἐπὶ ὑπερηφ. "Possessed of such arrogance:" the favourite use of ἐπὶ with the orator. So ἐπ' ἐξουσίας, ἐπὶ τοῦ ὀνόματος, κ. τ. λ.

τεκμηρίοις. "Indications." Supplied by his conduct after the Ecclesia had condemned him. Aristotle distinguishes τεκμήριον as a conclusive proof, whereas σημεῖον is fallible. *Rhet.* I. 2.

καταχειροτονηθὲν. Another instance of the accusative absolute. *Madv.* § 182, and above, § 2. a., last note. καταχειροτονηθεὶς was the ordinary reading, but then the genitive αὐτοῦ was difficult to understand. Translate, "when sentence was recorded against him, and that, too, for offence against the festival" i. e. crime of a heinous order.

κατέδν. "Would have kept himself in retirement." *Xen. Cyr.* vi. 1, 35. *Plato, Rep.* 579, b. *Reiske* takes it, "would have sunk it into the earth for shame," but this *Buttmann* considers too strong a translation.

ὅστις οὐκ ἄν. Supply ἐποίησε ταῦτα both with this sentence and the next.

c. χειροτονεῖται τις. "There is an election: Midias of Anagyrasia is a

- προξενεῖ. τὰ ἀπόρρητα οἶδεν. ἡ πόλις αὐτὸν οὐ χωρεῖ. καὶ ταῦτα πάντα ποιεῖ δηλονότι οὐδὲν ἄλλο ἐνδεικνύμενος, ἢ ὅτι Ἐγὼ πέπονθα οὐδὲν ὑπὸ τῆς καταχειροτονίας· οὐδὲ δέδοικα οὐδὲ φοβοῦμαι τὸν μέλλοντα
- d. ἀγῶνα. ὅς οὖν, ὦ ἄνδρες Ἀθηναῖοι, τὸ μὲν ὑμᾶς δεδιέναι δοκεῖν αἰσχροὺς ἡγεῖται, τὸ δὲ μηδὲν φροντίζειν ὑμῶν, νεανικὸν, τοῦτον οὐκ ἀπολωλέναι δεκάκις προσήκει; ἐγὼ μὲν ἡγοῦμαι. οὐδὲ γὰρ ἔξειν ὑμᾶς, ὅ, τι χρήσεσθε αὐτῷ, νομίζει. πλούσιος, θρασὺς, μέγα φρονῶν, μέγα φθεγγόμενος, βίαιος, ἀναιδής· ποῦ ληφθή-
55. a. σεται, νῦν ἂν διακρούσῃται; Ἄλλ' ἔγωγε, εἰ μηδενὸς ἔνεκα τῶν ἄλλων, τῶν γε δημηγοριῶν, ὧν ἐκάστοτε δημηγορεῖ, καὶ ἐν οἷς καιροῖς, τὴν μεγίστην ἂν αὐτὸν δικαίως οἶμαι δίκην δοῦναι· ἵστε γὰρ δήπου τοῦθ' ὅτι, ἂν μὲν τι τῶν δεόντων ἀπαγγελθῇ τῇ πόλει, καὶ τοιοῦ-

candidate:" literally, of course, "some one is being elected." The abruptness of these sentences is very vigorous: a fuller and weaker construction would be to add *ὅποτε* to the first clause. *προβεβλ.* § 7. a.

*προξενεῖ.* § 14. e. *Πλουτάρχου.* § 31. f. Midias appears to have entertained Plutarch as the state representative, a prominent position, which the orator implies it was bad taste to assume.

*τὰ ἀπόρρητα.* "State secrets;" not merely those of Plutarch, as Ulpian suggests. Midias would boast in public of being in the confidence of the government.

*ἐνδεικνύμενος.* "Indicating nothing else than this, 'I (Midias) have suffered nothing by the public sentence....'" He did not actually use these words, but the tenor of his conduct was such as to imply them.

d. *νεανικόν.* "Vigorous," in a good sense here, as at 37. b.

*οὐδὲ γὰρ ἔξειν.* "For he thinks you will actually not know what to do with him;" that, seeing him so unconscionably insolent, you will give up any idea of punishing him in despair.

55. a. "Public speeches," generally used in a bad sense of mob-oratory, as also the cognate substantive and verb. Plato, *Gorg.* 482, c. 520, b. & c. The genitives are rather governed by *ἔνεκα* than dependent on *δίκην*.

*ἐν οἷς καιροῖς.* This is an admirable correction of the ordinary *τοῖς καιροῖς*, the expression being equivalent to *καὶ (ἔνεκα) τῶν καιρῶν ἐν οἷς ἕκαστα δημηγορεῖ*. Demosthenes reproaches him not only with the speeches he makes, but with the occasions he selects for delivering them.

*τῶν δεόντων* here amounts to "good tidings," the news that something has occurred which the state required.

τον οἶον εὐφρᾶναι πάντας, οὐδαμοῦ πάποτε Μειδίας τῶν συνηδομένων, οὐδὲ τῶν συγκαίροντων ἐξητάσθη τῷ δήμῳ. ἂν δέ τι φλαῦρον, ὃ μηδεὶς ἂν βούλοιο τῶν ἄλλων, b. πρῶτος ἀνέστηκεν εὐθέως, καὶ δημηγορεῖ ἐπεμβαίνων τῷ καιρῷ, καὶ τῆς σιωπῆς ἀπολαύων, ἣν ἐπὶ τῷ περὶ τῶν συμβεβηκότων ἄχθεσθαι ποιεῖσθε ὑμεῖς· Τοιοῦτοι γάρ ἐστε, c. ὦ ἄνδρες Ἀθηναῖοι· οὐ γὰρ ἐξέρχεσθε· οὐ γὰρ οἴεσθε δεῖν χρήματα εἰσφέρειν. εἴτα θαυμάζετ' εἰ κακῶς τὰ πράγματ' ὑμῖν ἔχει; ἐμὲ οἴεσθ' ὑμῶν εἰσοίσειν, ὑμεῖς δὲ νεμεῖσθαι; ἐμὲ οἴεσθε τριηραρχήσειν, ὑμεῖς δ' οὐκ ἐμβήσεσθαι;

οἶον εὐφρᾶναι. "Of such a character as to delight." οἶος in this construction takes the place of ὥστε, with the same structure of the sentence: it often stands without the antecedent τοιοῦτος, as in Xen. Cyr. 1, 2, 3, &c. From this use of οἶος arose the phrase οἶος τε, "able." See Madv. § 166. c.

ἐξητάσθη. "Was to be reckoned among: so *De Fals. Leg.* p. 434, l. 23, ἐχθρῶν ἔξετ. We have noticed a somewhat similar use at § 44. b. The genitives which follow are obviously partitive.

b. ἂν δέ τι φλαῦρον. "But if there be any bad news." φλαυρός is only a collateral form of φαῦλος, and can be applied to anything bad of its kind.

ἀνέστηκεν. "Is on his legs:" this tense is more vigorous than the present, ἀνίσταται, would have been.

ἐπεμβαίνων. The Latin *insultans*: here "to jump at the opportunity;" not exactly the same sense as Soph. El. 456, ἐχρθεῖς ἐπεμβ., "trampling on foes."

τῆς σιωπῆς, κ. τ. λ. "Making profit of the silence which you keep on being distressed at what has occurred." i. e. taking advantage of the mournful silence of the assembly to deliver his insulting harangues. On this use of ἐπὶ see Madv. § 73. 2. e.

c. τοιοῦτοι γάρ. Contemptuous: "It is because you are such creatures." ἐξέρχ. i. e. for military services, as § 53. d., &c.: of course, he only addresses individuals, not the whole state, in attributing their misfortunes to neglect of duties.

εἰσφέρειν. See note on προεισφέρειν, § 42. b. οὐκ οἴεσθε δεῖν is the common trajection for οἴεσθε οὐ δεῖν, as οὐ is also constructed with φημι and some other verbs of opinion.

εἰ often thus takes the place of ὅτι, after verbs which express a feeling of pride or shame. Madv. § 194. c.

νεμεῖσθαι. "To spend the money" which he pays as property-tax. These future infinitives are, by Markland's conjecture for the ordinary reading, future indicatives.

ἐμβήσεσθαι. "To go on board," i. e. serve in the vessel which he, as trierarch, provides.

- d. τοιαῦθ' ὑβρίζων, καὶ τὴν ἀπὸ τῆς ψυχῆς πικρίαν καὶ κακό- 580  
νοϊαν, ἣν κατὰ τῶν πολλῶν ὑμῶν ἔχων ἀφανῆ παρ' ἑαυτῷ  
περιέρχεται, φανεράν ἐπὶ τοῦ καιροῦ καθιστάς. δεῖ τοῖνυν,  
ὦ ἄνδρες Ἀθηναῖοι, καὶ ὑμᾶς οὕτω νῦν, ὅταν ἑξαπατῶν  
καὶ φενακίζων ὀδύρηται καὶ κλαίῃ καὶ δέηται, τοιαῦθ'  
e. ὑποβάλλειν αὐτῷ. Τοιοῦτος γὰρ εἶ, Μειδία· ὑβριστῆς  
γὰρ εἶ, καὶ οὐκ ἐθέλεις ἔχειν παρὰ σαντῷ τῷ χεῖρε. εἴτα  
θαυμάζεις εἰ κακὸς κακῶς ἀπολεῖ; ἀλλὰ νομίζεις ἡμᾶς  
μὲν ἀνέξεσθαι, αὐτὸς δὲ τυπτήσιν; καὶ ἡμᾶς μὲν ἀπο-  
56.a. ψηφιεῖσθαι σου, σὺ δὲ οὐ παύσεσθαι; Καὶ βοηθοῦσιν οἱ  
λέγοντες ὑπὲρ αὐτοῦ, οὐχ οὕτω τούτῳ χαρίζεσθαι μὰ  
τοὺς θεοὺς, βουλόμενοι, ὥς ἐπηρέαζεν ἐμοὶ διὰ τὴν ἰδίαν  
ἔχθραν, ἣν οὗτος αὐτῷ πρὸς ἐμὲ, ἄν τ' ἐγὼ φῶ, ἄν τε

ἀπὸ τῆς ψυχῆς. "In his inmost soul." So ἐκ τῆς ψ., Xen. An. VIII. 7, 43. The idiom differs only slightly from our own, as the feeling must be *in* that site *from* which it issues.

κακόνοϊαν, κ. τ. λ. "Malice which he goes about cherishing in secret within himself against you, the commons, and on occasion makes it manifest." περιέρχ. implies that he has this feeling in him wherever he goes, in his own heart, but carefully disguised, till opportunity offers.

ὑποβάλλειν, often in the sense of "suggest," Xen. Cyr. 3, 3, 55, &c., here means, rather, "to retort."

e. ἔχειν παρὰ σαντῷ, κ. τ. λ. "To keep your hands to yourself," you are too fond of laying them upon other people.

ἀλλὰ νομίζεις, κ. τ. λ. "Nay! Think you that we shall submit to your blows while you inflict them; and that we shall acquit you, while you refuse to desist from violence?" The use of μὲν and δὲ is most effective in this passage, but our absence of any corresponding particles preclude us from anything except a paraphrase. ἀποψήφ. is used with the same sense in the *De Fals. Leg.* 407, l. 8. Reiske reads οὐδὲ οὕτω παύσ., and σὲ is a various reading on σὺ. Buttmann defends his own text, as most agreeable to the genius of the language, and the antithetic passage, c.

56.a. καὶ βοηθοῦσιν. The majority of texts have the indicative future instead of present, but the latter is more graphic. καὶ is in the sense of καίτοι: cf. *Lys.* c. *Andoc.* p. 107, 48.

οὗτος. Not, as generally, the "defendant," but Eubulus, who is in court, and at whom the orator points: the quarrel referred to arose about the case of Aristarchus, § 29. a. Translate: "By reason of the private enmity which this man declares to exist between himself and me, whether I admit or deny the fact." ἄν τε, synonymous with εἴτε. On βιάζεται, see § 12. a.

μη φῶ, φησὶν εἶναι, καὶ βιάζεται οὐκ ὀρθῶς. ἀλλὰ κινδυνεύει τὸ λῖαν εὐτυχεῖν ἐνίοτε ἐπαχθεῖς ποιεῖν. ὅπου b. γὰρ ἐγὼ μὲν οὐδὲ πεπονθὼς κακῶς ἐχθρὸν εἶναι μοι τοῦτον ὁμολογῶ, οὗτος δὲ οὐδ' ἀφίεντα ἀφήσιν, ἀλλὰ καὶ ἐπὶ τοῖς ἀλλοτρίοις ἀγῶσιν ἀπαντᾷ, καὶ νῦν ἀναβήσεται, μηδὲ τῆς κοινῆς τῶν νόμων ἐπικουρίας ἀξιῶν ἐμοὶ μετεῖναι, πῶς οὐχ οὗτος ἐπαχθὴς ἐστὶν ἤδη, καὶ μείζων ἢ καθ' ὅσον ἡμῶν ἐκάστω συμφέρει; ἔτι τοίνυν παρῆν, c. ὧ ἄνδρες Ἀθηναῖοι, καὶ ἐκάθητο Εὐβουλος ἐν τῷ θεάτρῳ, ὅτε ὁ δῆμος κατεχειροτόνησε Μειδίου, καὶ καλούμενος ὀνομαστὶ, ἀντιβολοῦντος τούτου καὶ λιπαροῦντος, ὡς d. ὑμεῖς ἴστε, οὐκ ἀνέστη. καὶ μὴν, εἰ μὲν μηδὲν ἡδικοκόςτος 81 ἡγείτο τὴν προβολὴν γεγενῆσθαι, τότε ἔδει, τὸν γε φίλον δήπου, συνεπιεῖν καὶ βοηθῆσαι. εἰ δὲ, καταγνοὺς ἀδικεῖν

ἀλλὰ κινδυνεύει. "But extreme good fortune sometimes happens to make people unpleasant." He speaks of Eubulus below as a statesman of power and influence, to which circumstance the words *λίαν εὐτ.* refer.

οὐδὲ πεπονθὼς. "I myself, even after receiving injury at his hands, do not admit he is my enemy." The details of the injury are given at § 29: it was Eubulus who included Demosthenes in the charge of murder.

οὐδ' ἀφίεντα. "Does not let me off, though I let him off:" insists that there is a quarrel between us, and acts accordingly.

ἀπαντᾷ. "Encounters:" often thus in the sense of hostility: by ἀλλοτρίοις are implied the cases of Aristarchus, Midias, &c.

ἀναβήσεται. "He will ascend the rostrum" to speak against me: as the speech would be prohibitive of a verdict in favour of Demosthenes, the negative that follows is obviously μή.

μείζων ἢ καθ' ὅσον. "More powerful than is consistent with our individual interests." A favourite use of ἢ κατὰ after a comparative, cf. Thucyd: vi. 15, &c. Similar constructions are made with ἢ πρὸς and ἢ ὥστε. Madv. § 90. B. 4.

c. ἀντιβολοῦντος. This word and λιπαροῦντος imply the urgency of Midias' entreaty: it was inconsistent in Eubulus to remain silent when the plaint was being laid, and now to come forward and speak in favour of the accused, to whose appeal he had then declined to respond.

d. ἡδικοκόςτος. We have had an instance of a genitive dependent on προβολή, in § 5. a. τὸν γε φίλον. "A friend, I presume:" ironically implying that he was no real friend.

εἰ δὲ καταγνοὺς. "But if he condemned Midias to be guilty then, and on that account did not attend to his appeal, whereas now he will beg him off, because he (Eubulus) has had a quarrel with myself, it is not right for you to oblige him, by acquitting Midias. For may no man ever be of such

- τότε, διὰ ταυτ' οὐχ ὑπήκουσε, νῦν δ', ὅτι προσκέκρουκεν ἐμοί, διὰ ταῦτα τοῦτον ἐξαιτήσεται, ὑμῖν οὐχὶ καλῶς ἔχει χαρίσασθαι. μὴ γὰρ ἔστω μηδεὶς ἐν δημοκρατίᾳ τηλικούτος, ὥστε συνειπῶν τὸν μὲν ὑβρίσθαι τὸν δὲ μὴ
- e. δοῦναι δίκην ποιῆσαι. ἀλλ' εἰ κακῶς ἐμὲ βούλει ποιεῖν, Εὐβουλε· ὡς ἔγωγε, μὰ τοὺς θεοὺς, οὐκ οἶδα ἀνθ' ὅτου· δύνασαι μὲν καὶ πολιτεύῃ· κατὰ τοὺς νόμους δὲ ἥντινα βούλει παρ' ἐμοῦ δίκην λάμβανε. ὦν δ' ἐγὼ παρὰ τοὺς
- f. νόμους ὑβρίσθην, μὴ μ' ἀφαιροῦ τὴν τιμωρίαν. εἰ δ' ἀπορεῖς ἐκείνως με κακῶς ποιῆσαι, εἴη ἂν καὶ τοῦτο σημείον τῆς ἐμῆς ἐπιεικείας, εἰ, τοὺς ἄλλους ῥαδίως κρίνων,
- 57.a. ἐμὲ μηδὲν ἔχεις ἐφ' ὅτῳ τοῦτο ποιήσεις. Πέπυσμαί τοι-  
 νυν, καὶ Φιλιππίδην, καὶ Μνησαρχίδην, καὶ Διότιμον  
 τὸν Εὐωνυμέα, καὶ τοιούτους τινὰς πλουσίους καὶ τριη-  
 ράρχους ἐξαιτήσασθαι τοῦτον καὶ λιπαρήσειν, παρ' ὑμῶν

power in a democracy that by his advocacy he may make one man the victim of insult, and another exempt from penalty?" If he succeeded in delivering the offender from the penalty of his insult, he would leave the victim under the burden of his unatoned outrage: the words τὸν μὲν ὑβρίσθαι are, however, inserted mainly for the sake of the antithesis; of course no advocacy could *produce* this result, it would only tend to it.

e. ὡς ἔγωγε. "As, indeed, I know not why you should." The *ὡς* is relative to the expression κακ. βούλ. ποιεῖν., and the whole sentence is quite parenthetic.

δύνασαι = δυναστὴς εἶ. The leading statesmen, οἱ πολιτευόμενοι, vindicated their position by their own efforts, rather than by state appointments, but their influence was, of course, very extensive.

κατὰ νόμους. The emphasis is on these words, introduced for the sake of antithesis to the παρὰ τ. ν. immediately following.

57.a. Φιλιππίδης, κ. τ. λ. Nothing is known of these persons except that Diotimus is mentioned in the *De Coroná*, p. 264, 265, as having armed some troops with shields at his own expense, and receiving a golden crown for these services. This, perhaps, is the same individual, and the name of his deme, Euonymia, is added to distinguish him from Diotimus Icarionensis, who is stigmatized as a profligate in the speech against *Conon*, p. 1267. Possibly Mnesarchides and Philippides were of equally good character with Diotimus of Euonymia, and the orator, therefore, continues, that he should be mad to say anything to their disparagement. If they were men of bad reputation, the remark would be ironical.

λιπαρήσειν. Schaefer has no comma before the words παρ' ὑμῶν, and takes λιπαρήσειν to have the same sense as ἐξαιτήσασθαι (with which it stands in close connection), as though the word were ἐκλιπαρήσειν = to beg him off from your tribunal. With the reading of Buttman's text, παρ' ὑμῶν must be taken to belong to δοθῆναι.

αὐτοῖς ἀξιούντας δοθῆναι τὴν χάριν ταύτην. περὶ δὲ οὐδὲν ἂν εἴποίμι πρὸς ὑμᾶς φλαῦρον ἐγώ. καὶ γὰρ ἂν μαινοίμην. ἀλλ' ἂ θεορεῖν ὑμᾶς ὅταν οὗτοι δέωνται, δεῖ καὶ λογίζεσθαι, ταῦτ' ἐρώ. ἐνθυμεῖσθε, ὦ ἄνδρες δικασ- b. ται, εἰ γένοιτο· ὃ μὴ γένοιτο, οὐδ' ἔσται· οὗτοι κύριοι τῆς πολιτείας μετὰ Μειδίου καὶ τῶν ὁμοίων τούτῳ, καὶ τις ὑμῶν τῶν πολλῶν καὶ δημοτικῶν ἀνθρώπων ἀμαρτῶν εἰς τινα τούτων, μὴ τοιαῦθ' οἶα Μειδίας εἰς ἐμέ, ἀλλ' ὅτιοῦν ἄλλο, εἰς δικαστήριον εἰσίοι πεπληρωμένον ἐκ τούτων· τίνος συγγνώμης, ἢ τίνος ἐλέου τυχεῖν ἂν οἴεσθε; ταχύ γ' ἂν χαρίσαιντο· οὐ γάρ; ἢ δεηθέντι τῷ τῶν 582 πολλῶν προσέχοιεν· ἀλλ' οὐκ ἂν εὐθέως εἴποιεν, Τὸν c. δὲ βάσκανον· τὸν δὲ ὀλεθρον· τοῦτον δὲ ὑβρίζειν; ἀναπνεῖν δέ; ὃν εἴ τις ἐὰ ζῆν, ἀγαπᾶν ἔδει. μὴ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τούτοις τοῖς οὕτω χρησαμένοις ἂν ὑμῖν, ἄλλως πως ἔχετε ὑμεῖς, μὴδὲ τὸν πλοῦτον μὴδὲ τὴν δόξαν τὴν τούτων θαυμάζετε, ἀλλ' ὑμᾶς αὐτούς. πολλὰ τούτοις ἀγαθὰ ἔστιν, ἂ τούτους οὐδεὶς κωλύει d. κεκτῆσθαι. μὴ τοίνυν μὴδ' οὗτοι τὴν ἄδειαν, ἣν κοινὴν ἡμῖν οὐσίαν οἱ νόμοι παρέχουσι, κωλύοντων κεκτῆσθαι. Οὐδὲν δεινὸν οὐδ' ἐλεεινὸν Μειδίας πέισεται, ἂν ἴσα κτή- 58.a. σῇται τοῖς πολλοῖς ὑμῶν, οἷς νῦν ὑβρίζει καὶ πτωχοῦς

b. ὃ μὴ γένοιτο is quite parenthetical. "Which heaven forbid, and which surely will never be." ταχύ γε. "They would shew him mercy directly, wouldn't they?" The words ταχύ γε are a well-known ironical formula: cf. Aesch. c. Tim. p. 175. Aristoph. Nuθ. 647. Dem. c. Aristog. i. p. 798, l. 20. The question, οὐ γάρ; is quite parenthetical, as in Dem. c. Aristocr. p. 673, l. 19. καλὰ γε, οὐ γάρ; ὦ ἄνδρες Ἀθηναῖοι, τὰ γεγραμμένα. The latter phrase is also appropriate to an ironical sentence.

c. τὸν δὲ βάσκανον. "Oh! the slanderous miscreant!" An accusative of indignation, which is often thus constructed absolutely, though it is more common to see an infinitive following, as in the next sentence. Madv. § 168. a. 3. The parallel construction in Latin is well known, e. g. Mene incepto desistere victum. The whole passage is very like one in Livy, B. iv. 3: "Lucis vobis nujus partem si liceat adimant: quod spiratis, quod vocem millitis, quod formas hominum habetis indignantur." There, however, spiratis means "ye live," whereas ἀναπνεῖν means "to give himself airs."

58. a. ἴσα κτήσεται. If Midias, by a heavy fine, be deprived of the greater portion of his property, he will only be reduced to the level of the commons; it will be no great injustice or hardship to him.



- ἀποκαλεῖ, ἃ δὲ νῦν περιόντ' αὐτὸν ὑβρίζειν ἐπαίρει,  
 b. περιαιρεθῇ. οὐδ' οὗτοι δῆπου ταῦθ' ὑμῶν εἰσι δίκαιοι  
 δεῖσθαι. Μὴ κατὰ τοὺς νόμους δικάσητε, ὧς ἄνδρες δικασ-  
 ταί· μὴ βοηθήσητε τῷ πεπονθότι δεινῷ· μὴ εὐορκεῖτε·  
 ἡμῖν δότε τὴν χάριν ταύτην. ταῦτα γὰρ, ἂν τι δέωνται  
 περὶ τούτου, δεήσονται, κὰν μὴ ταῦτα λέγωσι τὰ ῥήματα.  
 c. ἀλλ' εἴπερ εἰσὶ φίλοι, καὶ δεινὸν, εἰ μὴ πλουτήσῃ  
 Μειδίας, ἡγοῦνται· εἰσὶ μὲν εἰς τὰ μάλιστα αὐτοὶ πλού-  
 σιοι, καὶ καλῶς ποιοῦσι· χρήματα δ' αὐτῷ παρ' ἑαν-  
 τῶν δόντων, ἵν' ὑμεῖς μὲν, ἐφ' οἷς εἰσήλθετε ὁμωμοκότες,  
 δικαίως ψηφίσθησθε, οὗτοι δὲ παρ' αὐτῶν τὰς χάριτας,  
 μὴ μετὰ τῆς ὑμετέρας αἰσχύνης, ποιῶνται. εἰ δ' οὗτοι  
 χρήματα ἔχοντες μὴ πρόοιεντ' ἂν, πῶς ὑμῖν καλὸν τὸν  
 d. ὄρκον προέσθαι; Πλούσιοι πολλοὶ συνεστηκότες, ὧς  
 ἄνδρες Ἀθηναῖοι, τὸ δοκεῖν τινες εἶναι δι' εὐπορίαν προσ-  
 ειληφότες ὑμῶν παρίασι δεησόμενοι. τούτων μηδενὶ με, 583  
 ὧς ἄνδρες Ἀθηναῖοι, πρόησθε, ἀλλ' ὥσπερ ἕκαστος τού-  
 των ὑπὲρ τῶν ἰδία συμφερόντων καὶ ὑπὲρ τούτου σπου-  
 δάσεται, οὕτως ὑμεῖς ὑπὲρ ὑμῶν αὐτῶν καὶ τῶν νόμων  
 καὶ ἐμοῦ, τοῦ ἐφ' ὑμᾶς καταπεφευγότες, σπουδάσατε,  
 59. a. καὶ τηρήσατε τὴν γνώμην ταύτην, ἐφ' ἧς νῦν ἐστε. Καὶ  
 γὰρ εἰ μὲν, ὧς ἄνδρες Ἀθηναῖοι, τόθ' ὅτ' ἦν ἡ προβολή,

περιόντ'. "His superfluous," i. e. excessive, wealth. The general reading (supported by Spalding) was *περιόντα*, the idea being of a man roving about the city, and committing outrages wherever he went. Buttman, however, considers that this would be less applicable to Midias than to Alcibiades.

b. ἂν τι δέωνται. "This is what they will entreat, if they make any entreaty at all about the defendant;" i. e. this will be the sum and substance of their request, though not, of course, anything like their actual words.

c. πλουτήσῃ. An excellent emendation for the ordinary *πλουτήσῃ*. Cf. § 37. b. εἰ μὴ προπηλακίει ἀβίωτον ᾤετο ἔσεσθαι αὐτῷ.

καὶ καλῶς ποιῶσι. "And I am very glad of it," a favourite and purely idiomatic use, the literal sense being "they are very right in so prospering." A somewhat similar structure to the sentence *εἴπερ εἰσὶ...δόντων* will be found at § 56. e.

d. τινες εἶναι. "To be people of importance:" the very common use of τινες: as in Eur. *El.* 939. Theocr. xi. 79. &c.

τὰ πεπραγμένα ὁ δῆμος ἀκούσας ἀπεχειροτόνησε Μειδίου, οὐκ ἂν ὁμοίως ἦν δεινόν. καὶ γὰρ μὴ γεγενῆσθαι, καὶ μὴ περὶ τὴν ἑορτὴν ἀδικήματα ταῦτ' εἶναι, καὶ πολλὰ ἂν εἶχέ τις αὐτὸν παραμυθήσασθαι. νῦν δὲ τοῦτο καὶ b. πάντων ἂν μοι δεινότατον συμβαίῃ, εἰ παρ' αὐτὰ μὲν τὰδίκηματα οὕτως ὀργίλως καὶ πικρῶς καὶ χαλεπῶς ἅπαντες ἔχοντες ἐφαίνεσθε, ὥστε Νεοπτολέμου καὶ Μνησ-αρχίδου καὶ Φιλίππιδου καὶ τινων τῶν σφόδρα τούτων πλουσίων, δεομένων καὶ ἐμοῦ καὶ ὑμῶν, ἐβοᾶτε μὴ ἀφεῖναι· καὶ προσελθόντος μοι Βλεπαίου τοῦ τραπεζίτου c. τηλικούτ' ἀνεκράγετε, ὡς τοῦτ' ἐκεῖνο, χρήματά μου ληφόμενου, ὥστε με, ὦ ἄνδρες Ἀθηναῖοι, φοβηθέντα τὸν ὑμέτερον θόρυβον θοιμάτιον προέσθαι, καὶ μικροῦ γυμνὸν ἐν τῷ χιτωνίσκῳ γενέσθαι, φεύγοντα ἐκείνον ἔλκοντά με· καὶ μετὰ ταῦτα ἅπαντῶντες, "Ὅπως ἐπέξει τῷ μιαρῷ·

59. a. μὴ γεγενῆσθαι. "For one might have been able to console oneself with the idea that the offences were never committed, or that they were not offences against the festival, or many notions beside." μὴ γεγεν. is equivalent to τὸ μὴ γεγεν. (Kennedy.) τις refers to Demosthenes himself. The use of copulative conjunctions in Greek, as καὶ, where we should rather use disjunctives, as "or," is almost too common to need illustration. A good one is found in Aristot. *Eth.* III. 7. ἐφ' ἡμῖν ἔσται τὸ ἐπιεικέσι καὶ φαύλοις εἶναι.

b. τινων. The *Codex August.*, and some other good codices, add the word ἄλλων, but unnecessarily, according to Schaefer, as the sense is perspicuous without it.

c. ἀνεκράγετε is of sudden exclamations, as ἐβοᾶτε, above, was of continuous clamour. Of τοῦτ' ἐκεῖνο, which follows, Buttmann remarks that it is the common formula to denote anything well known, and of constant recurrence, (Heind. on *Plat. Phædr.* 40,) and its construction is like that of τοῦναντίον, &c., already noticed. Render: "Believing I should do what so many others do, accept money in compromise."

ἐπέξει. "Be sure you prosecute the wretch." This construction of ὅπως with the future is most simply explained by presuming an ellipse of φρόντιζε, or some such word. *Madv.* § 123, and v. 1.

ἅπαντῶντες — λέγοντες. These participles refer to the verb ἐφαίνεσθε in b. The series of the sentences runs thus: παρ' αὐτὰ μὲν τὰδίκηματα οὕτως ὀργίλως ἔχοντες ἐφαίνεσθε ὥστε — ἐβοᾶτε — καὶ — ἀνεκράγετε — καὶ μετὰ ταῦτα [ἐφαίνεσθε] ἅπαντῶντες — λέγοντες· ἐπειδὴ δὲ κεχειροτόνηται — ἀποψηφείσθε. The anacoluthon is logical rather than grammatical: to make the sentence compact, he should have written ἀπηντᾶτε, but the word ἐφαίνεσθε, still in the speaker's mind, caused him to deviate into the participial construction.

- καὶ Μὴ διαλύσῃ· θεάσονται σε, τί ποιήσεις, Ἀθηναῖοι·
- d. τοιαῦτα λέγοντες· ἐπειδὴ δὲ κεχειροτόνηται μὲν ὕβρις τὸ πρᾶγμα εἶναι, ἐν ἱερῷ δ' οἱ ταῦτα κρίναντες καθεζόμενοι διέγνωσαν, διέμεινα δὲ ἐγὼ, καὶ οὐ προὔδωκα οὐθ' ὑμᾶς, οὐτ' ἐμavτὸν, τηνικαῦτ' ἀποψηφίεσθε ὑμεῖς. μηδαμῶς. πάντα γὰρ τὰ αἰσχιστα ἐνεστὶν ἐν τῷ
- e. πρᾶγματι. εἰμὶ δ' οὐ τούτων ὑμῖν ἄξιον· πῶς γὰρ, 51 ὦ ἄνδρες Ἀθηναῖοι; κρίνων ἄνθρωπον καὶ δοκοῦντα καὶ ὄντα βίαιον καὶ ὕβριστήν, ἡμαρτηκότα ἀσελγῶς ἐν πανηγύρει, μάρτυρας τῆς ὕβρεως τῆς αὐτοῦ πεποιημένον, οὐ μόνον ὑμᾶς ἀλλὰ καὶ τοὺς ἐπιδημήσαντας ἅπαντας τῶν Ἑλλήνων. ἤκουσεν ὁ δῆμος τὰ πεπραγμένα τούτῳ. τί οὖν; ὑμῖν καταχειροτονήσας παρέδωκεν·
- f. οὐ τοίνυν οἶοντε ἀφανῇ τὴν γνώσιν ὑμῶν γενέσθαι, οὐδὲ λαθεῖν οὐδ' ἀνεξέταστον εἶναι, τί ποθ' ὥς ὑμᾶς τοῦ πράγματος ἐλθόντος ἔγνωτε. ἀλλ', ἐὰν μὲν κολάσητε, δόξετε σόφρονες εἶναι καὶ καλοὶ κάγαθοὶ καὶ μισοπονήγ-
- g. ροι, ἂν δ' ἀφῆτε, ἄλλου τινὸς ἡττῆσθαι. οὐ γὰρ ἐκ πολιτικῆς αἰτίας, οὐδ' ὥσπερ Ἀριστοφῶν ἀποδοὺς τοὺς στεφάνους ἔλυσεν τὴν προβολήν, ἀλλ' ἐξ ὕβρεως, καὶ ἐκ τοῦ μηδὲν ἂν ὦν πεποίηκεν ἀναλῦσαι δύνασθαι, κρίνεται.
- 60.a. Πότερ' οὖν τούτου γενομένου κρεῖττον αὐθις ἢ νυνὶ κολά-

d. ἐν ἱερῷ. "They who passed sentence gave it while seated in a temple," which added solemnity to the proceeding.

τηνικαῦτα is thus used to answer ἐπειδὴ, in §§ 26. c. 44. c., in all which places it has the force of "now," though not with reference to time, but to the antithesis of events.

g. οὐδ' ὥσπερ. "Nor is his case like that of Aristophon's when he gave up the crowns, and so stopped the prosecution." Ulpian informs us that Aristophon retained possession of some tithes which ought to have been invested in purchasing crowns for Pallas. Eubulus laid a plaint against him, but before the day of trial Aristophon presented the crowns to the shrine, and so escaped. It would simplify the construction to insert δὲ after Ἀριστ., with Reiske. But cf. Plato, *Sympos.* 179, E. 189. C. *Ep.* VII. 333. A.

μηδὲν ἂν. This force of ἂν is very elegant: Midias is tried because he did such deeds as, if he wished it ever so much, he could not make undone.

σαι; ἐγὼ μὲν οἶμαι νῦν. κοινὴ γὰρ ἡ κρίσις, καὶ τὰ δίκηματα πάντ', ἐφ' οἷς νῦν κρίνεται, κοινά. ἔτι δὲ οὐκ b.  
 ἐμέ ἔτυπτεν, ὦ ἄνδρες Ἀθηναῖοι, μόνον οὗτος, οὐδὲ  
 ὑβρίζει τῇ διανοίᾳ τότε, ποιῶν ἃ ἐποίει ἀλλὰ πάντας  
 ὅσουςπερ ἂν οἴηται τις ἦττον ἐμοῦ δύνασθαι δίκην  
 ὑπὲρ αὐτῶν λαβεῖν. εἰ δὲ μὴ πάντες ἐπαίεσθε, μηδὲ  
 πάντες ἐπηρεάζεσθε χορηγούντες, ἵστε δήπου τοῦθ'  
 ὅτι οὐδὲ ἐχορηγεῖσθ' ἅμα πάντες οὐδὲ δύναιτ' ἂν ποθ'  
 ὑμᾶς ἅμα πάντας μιᾷ χειρὶ οὐδεὶς προπηλακίσαι.  
 ἀλλ', ὅταν εἰς ὁ παθὼν μὴ λάβῃ δίκην, τόθ' ἕκαστον c.  
 585 αὐτὸν χρή προσδοκᾶν τὸν πρῶτον μετὰ ταῦτ' ἀδικησό-  
 μενον γενήσεσθαι, καὶ μὴ παρορᾶν τὰ τοιαῦτα, μηδ' ἐφ'  
 ἑαυτὸν ἐλθεῖν περιμένειν, ἀλλ' ὥς ἐκ πλείστου φυλάττεσ-  
 θαι. μισεῖ Μειδίας ἴσως ἐμέ, ὑμῶν δέ γε ἕκαστον ἄλλος d.  
 τις ἄρ' οὖν συγχωρήσαιτ' ἂν τοῦτον, ὅστις ἐστὶν ἕκαστος  
 ὁ μισῶν, κύριον γενέσθαι τοῦ ταῦθ' ἅπερ οὗτος ἐμέ,  
 ὑμῶν ἕκαστον ποιῆσαι; ἐγὼ μὲν οὐκ οἶμαι. μὴ τοίνυν  
 μηδ' ἐμέ, ὦ ἄνδρες Ἀθηναῖοι, πρόησθε τούτῳ. ὁρᾶτε δέ e.  
 αὐτίκα δὴ μάλα, ἐπειδὴ ἀναστῇ τὸ δικαστήριον, εἰς  
 ἕκαστος ὑμῶν, ὁ μὲν θάπτον ἴσως ὁ δὲ σχολαίτερον,  
 οἷκαδ' ἄπεισιν οὐδέν γε φροντίζων οὐδὲ μεταστρεφόμενος  
 οὐδὲ φοβούμενος, οὔτ' εἰ φίλος οὔτ' εἰ μὴ φίλος αὐτῷ συν-  
 τεύξεταί τις· οὐδέ γε εἰ μέγας ἢ μικρὸς, οὐδ' εἰ ἰσχυρὸς ἢ  
 ἀσθενὴς οὐδὲ τῶν τοιούτων οὐδέν. τί δήποτε; ὅτι τῇ ψυχῇ  
 τοῦτ' οἶδε καὶ θαρρῆει καὶ πεπίστευκε τῇ πολιτείᾳ, μηδένα

60. c. ἀδικησόμενον. This passive form has been already noticed at § 10. b., last note.

d. ἴσως refers not only to the words Μειδίας ἐμέ, but to the whole sentence including, from ὑμῶν to ἄλλος τις.

ἄρ' οὖν συγχωρήσαιτ' ἂν. "Would you allow, whoever it be that hates you, each to have the power of doing to each of you what the defendant has done to me?"

e. αὐτῷ συντεύξεταί. We should rather expect ἑαυτῷ here; and ἑαυτῷ instead of αὐτῷ, before ἔλθειν. It is certainly a deviation from the strict law of construction. Cf. §§ 35. b. 39. c.

61. a. αὐτὸν ἔλξειν μηδ' ὑβριεῖν μηδὲ τυπτήσιν. Εἰτ' ἐφ' ἣ ἀδεία αὐτοὶ πορεύεσθε, ταύτην οὐ βεβαιώσαντες ἐμοὶ βαδιεῖσθε; καὶ τίνι χρή με λογισμῷ περιεῖναι ταῦτα παθόντα καὶ ζῆν, εἰ περιώψεσθέ με νῦν ὑμεῖς; Θάρρει, νῆ Δία, φήσειέ τις ἄν· οὐ γὰρ ἔτ' οὐδὲν ὑβρισθήσῃ. Ἐὰν δὲ, τότε ὀργιεῖσθε, νῦν ἀφέντες; μηδαμῶς, ὦ ἄνδρες Ἀθηναῖοι, μὴ προδῶτε μήτ' ἐμὲ μήθ' ὑμᾶς αὐτοὺς, μήτε
- b. τοὺς νόμους. καὶ γὰρ αὐτὸ τοῦτο εἰ θέλοιτε σκοπεῖν, καὶ ζητεῖν, τῷ ποτ' εἰσὶν ὑμῶν οἱ ἀεὶ δικάζοντες ἰσχυροὶ καὶ κύριοι τῶν ἐν τῇ πόλει πάντων, ἄν τε διακοσίους, ἄν τε χιλίους, ἄν θ' ὅποσονσούν ἡ πόλις καθίσῃ· οὔτε τῷ μεθ' ὅπλων εἶναι συντεταγμένοι μόνοι τῶν ἄλλων πολιτῶν εὗροιτ' ἄν, οὔτε τῷ τὰ σώματ' ἄριστα ἔχειν καὶ μάλιστα ἰσχύειν [τοὺς δικάζοντας], οὔτε τῷ τὴν ἡλικίαν 586 εἶναι νεώτατοι, οὔτε τῶν τοιούτων οὐδενί, ἀλλὰ τῷ τοὺς
- c. νόμους ἰσχύειν. ἡ δὲ τῶν νόμων ἰσχύς τίς ἐστίν; ἄρ' ἔάν τις ὑμῶν ἀδικούμενος ἀνακράγῃ, προσδραμούνται καὶ παρέσονται βοηθούντες; οὐ. γράμματα γὰρ γεγραμμένα ἐστὶ, καὶ οὐχὶ δύναιντ' ἄν τοῦτο ποιῆσαι. τίς οὖν ἡ δύναμις αὐτῶν ἐστίν; ὑμεῖς ἔαν βεβαιώτε αὐτοὺς καὶ
- d. παρέχητε κυρίους ἀεὶ τῷ δεομένῳ. οὐκοῦν οἱ νόμοι τε ὑμῖν εἰσὶν ἰσχυροὶ, καὶ ὑμεῖς τοῖς νόμοις. δεῖ τολύνην τούτοις

61. a. τίνι λογισμῷ. "What reflection should induce me to survive this treatment and continue to live, if you shall leave me now without redress?" A somewhat corrupt passage, as Taylor and Reiske agree, but our text is quite intelligible.

b. μεθ' ὅπλων, κ. τ. λ. We must not suppose that the jury were actually armed, any more than that they were composed of the youngest and strongest citizens: the orator means, that none of these points constitute their authority, but the strength of the law itself. With εὗροιτ' ἄν, supply from above ἰσχυροὶ εἶναι; for the words καὶ μάλιστα . . . δικάζοντας depend on the article τῷ, as is clear from the antithesis, ἀλλὰ τῷ τοὺς νόμους ἰσχύειν; to make this antithesis more perfect, the subject, τοὺς δικάζοντας, is changed into an accusative in order to correspond with τοὺς νόμους. It is strange that the author should return to the nominative in the word νεώτατοι, and this has led to τοὺς δικάζοντας being placed in brackets.

d. ὑμῖν εἰσὶν ἰσχ. "The laws are strong by you, and you by the laws." These datives are of the agent and instrument.

βοηθεῖν ὁμοίως, ὥσπερ ἂν αὐτῷ τις ἀδικουμένων, καὶ τὰ τῶν νόμων ἀδικήματα κοινὰ νόμιζεν, ἐφ' ὅτου περ' ἂν λαμβάνηται, καὶ μήτε λειτουργίας, μήτε ἔλεον, μήτε ἄνδρα μηδένα, μήτε τέχνην μηδεμίαν εὐρήσθαι, μήτ' ἄλλο μηδὲν δι' ὅτου παραβάς τις τοὺς νόμους οὐ δώσει δίκην. Ἰμῶν οἱ θεώμενοι τοῖς Διονυσίοις εἰσιόντα εἰς τὸ θέατρον 62.a. τοῦτον ἐσυρίττετε, καὶ ἐκλώζετε, ὥστε, ἃ μίσους ἐστὶ σημεῖα, ταῦτα ἐποιεῖτε οὐδὲν ἀκηκοότες πω περὶ αὐτοῦ παρ' ἐμοῦ. εἶτα πρὶν μὲν ἐλεγχθῆναι τὸ b. πρᾶγμα ὠργίξεσθε, προῦκαλῆσθε ἐπὶ τιμωρίαν τὸν παθόντα, ἐκροτεῖθ' ὅτε προῦβαλόμεν αὐτὸν ἐν τῷ δήμῳ· ἐπειδὴ δ' ἐξελέγχεται, καὶ προκατέγνωκεν ὁ δῆμος τούτου εἰς ἱερὸν καθεζόμενος, καὶ τὰλλα προσεξήτασται τὰ πεπραγμένα τῷ μιᾶρῷ τούτῳ, καὶ δικάσοντες εἰλήχατε, καὶ πάντ' ἐστὶν ἐν ὑμῖν μιᾷ ψήφῳ διαπράσθαι, νῦν ὀκνήσετε ἐμοὶ βοηθήσαι, τῷ δήμῳ χαρίσασθαι, τοὺς ἄλλους σωφρονίσαι, μετὰ πολλῆς ἀσφαλείας αὐτοὶ τὸ λοιπὸν διάγειν, παράδειγμα ποιήσαντες τοῦτον τοῖς ἄλλοις; 187 Πάντων οὖν εἵνεκα τῶν εἰρημένων, καὶ μάλιστα τοῦ c. θεοῦ χάριν, περὶ οὗ τὴν ἐορτὴν ἀσεβῶν οὗτος ἤλωκε, τὴν ὁσίαν καὶ δικαίαν θέμενοι ψήφον, τιμωρήσασθε τοῦτον.

τὰ τῶν νόμων. "Against the laws." Buttmann would prefer inserting *κατά*, but the construction is complete without a preposition.

62. a. ἐσυρίττετε καὶ ἐκλώζετε. "Ye hissed and hooted." As the lexicographers interpret κλώζω to be imitating the sound made by jackdaws, we must assume it to be connected with κολοῖς, as κρώζω with κορώνη. Apparently, they are all derived from sound: compare κράζω, *corvus*, *cornix*, croak.

b. ἐν ὑμῖν μιᾷ. "It is in your power to settle all by one conclusive verdict." ψήφος here implies the result of the voting, not the individual vote.

σωφρονίσαι. "To teach propriety" by a striking example of punishment, and so secure your own peace and quiet.











